

The American Friend

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United Work Number

A Call to Friends

AGNES L. TIERNEY



Shall We Pray to Sit?

LEVI T. PENNINGTON

The Year's at the Spring

AN EDITORIAL

Annual Reports and Forecasts

ON THE HORIZON OF THE CHRISTIAN CHURCH

PEACE HEROES MEMORIAL SOCIETY

The Peace Heroes Memorial Society with headquarters at 3431 Laron Avenue, Cincinnati, Ohio, has for president Dr. George A. Hedger, president of the University of Cincinnati, and Dr. Abraham Cronbach of Hebrew Union College as secretary. Its object is to form habits of mind suitable to a new day in social relations, with the wish to reverence all heroism and all sacrifice which upholds and strengthens the fabric of social organization. It acts upon the idea of William James that our age-long reverence for the martial virtues can be diverted from warriors to men who struggle for the lives of others. At one of the cemeteries each Memorial Day it engages to hold exercises and place flowers on the graves of a policeman, a fireman, a railroader, a factory worker, and any other who may have lost their lives in the discharge of their peaceful but arduous duties. Such exercises have been held annually at Spring Grove cemetery, Cincinnati, Ohio, since Memorial Day, 1923. At these exercises, at least one of the participants has been a Catholic, a Protestant, a Jew, and a member of the colored races. The members of this Society are solidly united in the conviction that peace is the foundation of an enduring social order, and that to work to this end is the highest form of patriotism which these days demand. They distribute literature and make annually a roll of honor of those who by a brave death become symbolic of the deeper value of life.

FOUR CORNERS OF WORLD REPRESENTED

The world scope of the interests represented in the International Convention of Religious Education, Toronto, June 23-29, is illustrated by the program of Thursday evening, June 26. This session will present the world work of the International Council of Religious Education. Dr. Robert M. Hopkins, General Secretary of the North American Section of the World's Sunday School Association, will preside. During the past twelve months he has made two trips to the other side of the world surveying the needs, one trip to the Near East, and one to China and Japan. Devotions will be led by James Kelly of Glasgow, General Secretary of the British Section of the World's Sunday School Association. The following brief addresses will be delivered: The World Work of Religious Education, Sir Harold Mackintosh, Halifax, England; Religious Education in the Republic of China, Dr. T. Z. Koo, Shanghai; Rolling Down to Rio in 1932, Rev. L. M. Reno, Victoria, Brazil; Religious Education in Mexico, Sr. G. Baez Camargo, Mexico City; Religious Education in the Philippines, Hon. Camilo Osias, Manila. Rev. George H. Scherer, of Beirut, will offer the closing prayer. Four continents all in one evening's program! As an evidence of the interest of the statesmen and leaders of Canada in religious education, it is significant that His Excellency Viscount Willingdon has accepted a place on the program. He will appear on the program of the laymen's session, Saturday afternoon, June 28.

THE FAMINE TRAGEDY IN CHINA APPEALS

The recent arrival of Mr. Grover Clark from China brings to us an eye-witness with vivid pictures of a stupendous tragedy. He went in November, 1929, on a six-weeks' tour of inspection on behalf of the China International Famine Relief Commission into the famine area, and found conditions which words can only faintly indicate. Already 2,000,000 had died in a single province of 6,000,000, and 2,000,000 were doomed before the next harvest in August and September, 1930, if no help reaches them. The primary interest of the Board, however, was not in the heartrending pictures painted by Mr. Clark but in the question of relief. Is it practicable? Can

food really be sent into this famine area? Do not bandits, civil war and lawless soldiers make relief impossible? If millions are doomed anyway is there any use in doing anything? In the light of the actual experience of the last three or four months is the attitude of the American Red Cross justified? To these and similar questions Mr. Clark's replies were clear and emphatic. Relief is practicable in Shansi and Shensi and in certain districts even of Kansu. It is actually going on now. Thousands of lives have already been saved and thousands more can still be saved if adequate funds are promptly received. Abundant grain can be had in Manchuria and other regions nearer to the famine, and it can be and is being shipped into the famine districts. A cable from Peiping of April 21 reports that a train carrying 500 tons of grain had reached the railhead nearest Shensi and another train was being loaded at Fengtai. Moreover, in certain areas food for work on irrigation and other projects that will help prevent future famine in those areas is being provided for starving people, saving the workers and their families and keeping them "fit" for the day when normal living conditions return. Heavy snows have fallen this winter where the drought for three years has been severest. If normal rains fall this spring and summer the drought will be over and partial harvests may be expected in August and September. The immediate need is to tide over those who are still living. A million dollars can be wisely used at once. This will save tens of thousands of lives and help the people to get onto their feet when the famine passes. Therefore, we present once more to Americans of goodwill who share the spirit of the Good Samaritan this urgent and pitiful appeal. It is an appeal for famine relief. Those who desire to help save the starving now and at the same time to help prevent future famines should send their gifts to China Famine Relief, 205 East 42d Street, New York.

THE POLITICAL OUTLOOK IN INDIA

Dr. J. Z. Hodge, Secretary of the National Christian Council of India, on February 28th wrote: "We are living in anxious times and no one can foresee what the near future holds. At the same time, although the situation is serious, it need not give rise to panic. The declaration of the British Government that Dominion Status is the goal of British policy in India, has certainly had a good effect. It is true that the National Congress—the strongest political organization in India—has declared for Independence and a campaign of civil disobedience; but as far as one can judge, the great central body of moderate and liberal opinion is opposed to this course. Its importance lies in the fact that it is led by Mr. Gandhi, who is still a dominating personality in Indian politics, and has behind it the enthusiasm of the student world. The campaign of civil disobedience has not yet been lodged, but it will not be long delayed. Those best able to judge take the view that it will not succeed, mainly on the ground that there are at present no burning local grievances to which it can appeal, and the fact that the Round Table Conference promises an excellent opportunity for all shades of Indian opinion to find expression. Moreover, the term Independence is not causing much alarm for the simple reason that there is little difference between Independence and full Dominion Status. The greatest obstacle to peace is the lack of confidence on both sides. If Great Britain and India could only agree to trust each other all would be well. My own feeling regarding Mr. Gandhi is that he asks for freedom in order that being free he may choose to remain a citizen of the British Empire. He is an ardent nationalist, but at the same time a convinced internationalist, who thinks it possible for nations of different races to find a home within the British Commonwealth."

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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The Year's at the Spring!

AN APPRECIABLE part of this week's issue is devoted to a consideration of our united work. This consideration is based on the annual meetings of some of the boards and agencies of the Five Years Meeting, particularly the American Friends Board of Missions and the Executive Committee. Naturally, these annual meetings are the occasion, first, of stock taking. Reports of the work of the year just closed are presented and studied. In the second place, on the background of what has been achieved during the past year, plans are forecasted for the year now before us.

From the first point of view, while all was not accomplished that was planned for, there were several tokens of encouragement. The total receipts of the United Budget, representing our benevolent work, were a little above those of the preceding year. As pointed out in the report of the meeting of the Executive Committee elsewhere in this issue, the Auditor of the Five Years Meeting called attention to the gratifying fact that "the expenditures were sufficiently reduced to bring about a favorable change in financial condition"—change made "evident through reduced indebtedness, increased operating surplus and reduced operating deficit." This showing bespeaks good business management of the financial affairs of the Five Years Meeting and doubtless will be read by Friends at large, as it was by members of the Executive Committee, with much satisfaction.

This does not mean, of course, that funds being contributed for carrying on the united work of the Five Years Meeting are adequate. Such is far from the case. It does mean that those administering the united work are trimming their program in accordance with the funds contributed for carrying on that program, although the consequences of such reduction are in many cases very serious, indeed. In short, the Auditor's report gives evidence of a businesslike administration, which will stand the test of businesslike methods and procedure.

Having reviewed the work of the past year, together with the financial support given that work, it remained for the boards and agencies to plan their program for the current fiscal year, which began April 1st. For some years there has been a feeling that the united budget estimates should be placed on the basis of a very definite expectation, rather than upon that of hope, which experience has proved to be a deferred hope. As a matter of fact, a few years ago action was taken by the Executive Committee to the effect that after a certain date united budget figures

would be fixed at a sum not to exceed an average amount which had been realized during the two preceding years. When the time came to apply the rule, however, the needs for the work seemed so urgent that the Committee could not bring itself to apply the heroic treatment that had been prescribed, although it was approximated in some measure for a year or so. As a result, the figures have continued to stand year after year at an amount ranging from \$30,000 to \$40,000 above the actual receipts. This does not mean that the actual deficits incurred were measured by that amount. In most cases, except where fixed charges made the reduction impossible, the working program of the boards was cut in accordance with the reduced receipts.

When the Executive Committee, at its recent meeting, faced the issue once more, it determined by mutual consent to inaugurate the policy which it had set forth a few years ago. As a result, it cut vigorously, and we might almost say unmercifully the estimates which the boards presented. Since this was done by the official representatives of the boards themselves, it may easily be realized that it was not a painless process. What is presented to the constituency of the Five Years Meeting, therefore, is an actual budget rather than a table of estimates, so far as a budget can be actual before the funds are absolutely in hand.

In taking this action the Committee realized that a certain danger was incurred. Heretofore it has been urged against cutting the estimates, that if the latter were lowered the contributions would be lowered accordingly, the theory being that the boards have to ask more than they expect in order that they may get enough with which to carry on their work. We have sufficient confidence in our membership, however to believe that this feeling is unfounded. We believe that they will respond to the action which has been taken, and instead of lessening their contributions will attempt to increase them as a means of showing their approval of the businesslike policy that is being pursued.

It is difficult to speak in terms of figures and financial policies and continue to carry to our readers a sense of a moving concern and a spiritual responsibility. It is for this reason that we are publishing in this issue two articles which we hope will be read with a spirit of discernment. One of them sets forth the distinctive mission which seems to lie before Friends today. Spiritual service of the nature discussed by

Agnes L. Tierney has a sense of the intangible that does not lend itself to financial measuring sticks. At the same time it cannot be an evanescent thing which leads off into vague generalities and pious aspirations. While living, spiritual concerns cannot be accurately measured by book balances there is a logical relationship between the effectiveness of the concern and the degree of generosity with which it is supported. There is a heavy responsibility resting upon the Society of Friends today and, so far as the Five Years Meeting is concerned, the program of work presented suggests a very definite avenue for meeting it.

Our other contribution in this week's issue, particularly in its second application of the text quoted, has a very practical bearing. It is one thing to admit, with some degree of complacency, that there are certain tasks which the Society of Friends would seem peculiarly fitted to undertake. It is another matter whether Friends, individually and collectively, care enough to address themselves to the tasks presented. We may not offer up a direct prayer that we may be allowed "to sit," but our indifference and inertia are as expressive of such a petition as if we had actually voiced it. Greatly needed throughout the Society of Friends is a sense of personal eagerness and personal responsibility which will energize Friends to undertake definite tasks, however limited in scope they may appear to be. One of these tasks may well be the diffusion of a more general and adequate appreciation of the living principles for which we stand and of a sense of responsibility for stimulating a more active and adequate support of the program of our united work.

Today—the day on which we are writing—we sat beside a young business man at a service club luncheon. He became very earnest in discussing the genius

and future of the service clubs of the country, of which there are many. We were struck by his contention that if these clubs are to survive they must pursue a more energetic and resourceful program than now engages them. They have achieved much for the betterment of their communities and for the welfare of the unfortunate and the under-privileged, but he felt that they are now moving along too largely on the basis of what they have done in the past and that they are not sufficiently seeking out new fields of helpfulness. As a result there is a danger of their becoming too largely merely social luncheon clubs for mutual pleasure and satisfaction. No organization, he declared, whether business or social or other, can survive except as it continues to be venturesome, alert to find the new duties which the new occasions bring.

As we listened to our eagerly concerned friend, our thought turned at once to the Society of Friends. Again we asked the question, as we and others have so often done before, whether or not we are living largely on the past. Have we the concern and the initiative to seek out new tasks? Are we inclined to look upon the Society of Friends as a kind of glorified fraternity upon which history has set a certain degree of approval? We cannot survive, and we have no business to survive, if we are not actually justifying our existence by facing realities about us and by trying to do certain things which need to be done and which perhaps will not be done if we do not undertake them. It is true that organization in itself is inadequate. It cannot produce religious conviction or stimulate spiritual concern. Given the latter, however, the organized work offers a channel of deep spiritual expression. It is on this basis that we have presented in this week's issue the outline of this year's work to Friends of the Five Years Meeting.

A Serious Call to Friends

BY AGNES L. TIERNEY

IN THAT oft-quoted book, "A Preface to Morals," Walter Lippman writes, "The irreligion of the modern world is radical to a degree for which, I think, there is no counterpart." His diagnosis of the present condition of organized religion leaves nothing around which a new religion can crystallize. The whole framework and superstructure have been eaten away by what he calls "acids of modernity." Astronomy has left man a shivering mite in a universe of inconceivable vastness. Biology has deprived him of his dignity as a special act of creation. A popular school of psychology has robbed him of a soul. All three sciences have cast doubt on the possibility of personal survival of this life.

Into the midst of this turmoil and uncertainty of thought came the horror of a brutal and futile war. This seemed to pile up the evidence against the idea of a benign power in the universe. It is said that the philosopher, Hegel, was asked what question he would put if he could have a certain answer to but one. After some moments of thought he replied, "Is the universe friendly?" This is the question the whole human race is asking today. Is there no answer except in Shelly's words: "No change, no pause, no hope, yet I endure?"

Walter Lippman has drawn a dark picture of the confusion of thought and practice which has resulted from the loss of

belief in God and in a purposive universe. But he himself is not hopeless. He believes that the "religion of the Spirit" is the new religion by which man will be saved. In this "generally devalued world," "in an age when custom is dissolved and authority is broken, the religion of the spirit is not merely a possible way of life—it is the only way that transcends the difficulties." Lippman's elaboration of this theme stops short of being satisfactory to those who have known the mystical experience of the reality of God. But we all welcome his assurance that the religion of the spirit does not "depend upon creeds and cosmologies, is not concerned with the organization of matter but with the quality of human desire." In his most recent book, Rufus Jones has elaborated the same idea as follows: "Those aspects of life and experience which we express in terms of personal intents and attitudes, of awe and wonder, of freedom and initiative, of joy and beauty, of love and grace, of inspiration and vision, of creative insight and flash of discovery, aspects by which we enlarge the entire range and scope of life, do not comfortably submit to the methods of science. . . . None of us could live on the dry provender of analysis and description alone."

Some of the greatest scientists of our day are pointing out this distinction and assuring us that science has not reasoned

away a religion based on intimations of the spirit. Eddington the astronomer, Thompson the biologist, and Jung the psychologist hold that the sciences have not cut man off from the world of invisible reality but rather that man's need of touch with that reality is greater than ever because of the enormous increase of power and knowledge which science has put within his grasp. All signs point to a revival of religion on the basis of the spirit. Man cannot long be satisfied with knowledge and power unless they lead to some lofty purpose. As a writer in a recent number of the *Atlantic* has said, "Man cannot escape from religion if he would. Return to it he must after however long a denial unless he changes his nature and becomes something else. For it is the form and figure, the throbbing pulse and the living flame of the dream which is his one and only living reality, the perfection which drives him through yearning and tears and beyond the stars, in search of a fulfillment not to be found in all the fabric of the world."

For three hundred years the Society of Friends has believed it to be the chief exponent of the religion of the spirit. Strange to say its fundamental thesis is being confirmed by the modern trend in religious thought. The foundations are still unshaken. But there is great need of an interpretation of that faith in the language of the present day. It is almost impossible for us who were trained in the language of the unquestioning beliefs of the last century to speak to the condition of the present younger generation. Not because truth is not truth still but because the expression of truth needs to be fuller and more inclusive. The hearts of this generation long to be assured of the reality of their own experience of unseen things but there are few among us who can put this assurance into a language which these scientifically taught young people can understand. They are also inquiring after the way of life into which the religion of the spirit should lead. And to this questioning the answer of the Society of Friends of these latter days has not been adequate.

To answer these yearnings we should raise up leaders who not only have had firsthand experience of the reality of God but who can also understand and sympathize with those to whom scientific knowledge has brought confusion and perplexity. These new prophets should have studied history and philosophy, faced with the astronomers the "cosmic horror" of the universe, searched the intuitional origins of all religions, drunk deep of the profound and eternal message of the Bible, and found their kinship with the mystics of every age and especially with that great practical mystic, George Fox.

Furthermore, they should be able to apply the life and teachings of Jesus to the problems of the present day as Fox and Woolman applied them in their day. They seem to us almost insoluble, these problems of race and nation and class. We are ready to faint as we face their extraordinary difficulty. Maude Royden has recently written, "When I look at the mass of people who are alienated from the churches, it seems to me that the reason is not in our theology half so much as in our refusal to find that battlefield where Christ, if he were here, would be found fighting." For her that battlefield is the social system under which we live. There are several such battlefields in America. The church as a whole has feared to find them lest it shall undermine the sources of its financial support.

When George Fox started out to preach the great message he had received he visited the town of Mansfield. There he proclaimed not only "the everlasting truth" but went before the "sitting of justices about the hiring of servants" and spoke to them "that they should not oppress the servants in their wages." He was further moved to go into the courts and steeplehouses to warn them "to leave off oppression and to do justly." He exhorted the merchants to display only honest goods and to charge a fixed price. Since Fox heard the voice of God in terms of the Light of Christ he could not separate religion from life.

The Society of Friends, through the Service Committee, has recently performed a labor of love and conciliation in Marion, North Carolina. But it must go further and strike at the roots of the system which produces such situations as that at Marion. This needs not only love and the spirit of conciliation but patient study, thought and singleness of vision.

No one needs to be told that the race problem in America is complicated, baffling and acute. That is another battleground in the forefront of which we must not refuse to fight.

The Society of Friends needs new prophets. Where shall they be found? Among those who will rededicate themselves to the search for truth; who will throw off the inertia of ease and luxury; who will allow "Christ Jesus to speak to their condition"; who will open their hearts and minds to the world's exceeding great needs and fit themselves to minister to them. We must have changed hearts ourselves before we can change the hearts of others.

Germantown, Pa.

"Grant That We May Sit"

BY LEVI T. PENNINGTON

THE supreme tragedy of heaven and earth was drawing on toward its catastrophe. Jesus of Nazareth was walking daily nearer to the cross, which cast its gloomy shadow over his path, a shadow growing darker with each passing hour.

How greatly in that hour did he need the earnest, unremitting support of loyal friends! How much did the movement which he was heading need the closest possible cooperation of the twelve whom he had chosen as his successors to the leadership of that movement, under the Holy Spirit's guidance, after he himself had passed from the life of the flesh!

It was at this time of need and opportunity that two brothers who belonged in the innermost circle of that inner circle of disciples, came with the request, "Grant that we may sit, the one on thy right hand and the other on thy left, in thy glory."

This request, based as it seems to have been on ignorance and selfishness, grieved the Master, broke the fellowship of the chosen Twelve, and brought from Jesus some very sharp comment on this ambitious desire, and all ambitious desires, for place, honor, fame—the desire to sit above somebody else.

It was not merely that they misunderstood, and thought of the Kingdom of God as an earthly, temporal kingdom. It was that they desired place for place's sake. To sit on the right and left of the king, to have the honor which such a position would bring, to have a higher place than that accorded to others—it was the selfish desire for this, of which the Christ so strongly disapproved.

How they might have gladdened the heart of their Lord in those terrible days when he faced the drinking of that cup whose bitterness they were later to taste! What joy they could have brought to Jesus if they had come to Him with words like these:

"Master, we do not see, as thou dost, what lies before thee and us. But whatever it is, we would be found faithful. Where we are weak, teach us the way of greater strength. Show us how we may help thee, our Master; and how we may aid these our fellow servants to greater understanding of thy will and greater efficiency in making it supreme in thy world. Master, whatever lies before thee, of struggle or suffering, count on us. We would be true to thee."

But no! The heart of the Lord was not gladdened by such an approach as this. Instead, these two leaders among the Twelve who were to lead the kingdom in its onward march in the world, brought added perplexity to Jesus, added another to his problems by the ambitious request, "Grant that we may sit, one on thy right hand and the other on thy left."

How happy would be the church of the Living God today, if all ambitious seeking after place, honor, supremacy over

others, had died with the first Christian century! But today as of old, if not in words yet still in deeds, we struggle for place and honor; we pray to Christ still that unworthy prayer, "Grant that we may sit on thy right hand." More than one Quaker whom we could name has the doubtful distinction of being called "a church politician,"

And there is a peculiar suggestiveness to that text if one abbreviates it to, "Grant that we may sit." Even if Jesus had been establishing a temporal kingdom, the request of James and John was not worthy. They might have asked for a hard task, but they asked for a soft seat. "Grant that we may sit," they said.

Even though they had been in error, it would have gladdened the heart of their Master had they approached him in some such way as this:

"Lord, when the kingdom is established, there will be many provinces to subjugate, to organize, to develop. There will be hard tasks in plenty, and faithful men too few. We may not be—we are not—as profitable servants as we would that we were. But may we not have, in thy kingdom, some of thy

hardest tasks, some of the things most needing to be done and hardest to get done? Grant that we may have some of the most difficult fields of service, though they be most obscure." No such requests from Boanerges. Instead, the Sons of Thunder piped their unworthy request, "Grant that we may sit."

It is easy for every age to feel that it is a crucial age, for every generation to feel that on it the ends of the world are come. But whether we face the gravest crisis in spiritual history or not, that God greatly needs us to meet the world's need in our day ought to be as clear as truth can possibly be.

How are we facing the needs of our day? Are we eager for place, or for service? For honor, or for a hard task? For fame, or for real achievement?

For what are we asking our Master? Are we saying to Him, "Lord, let me suffer and struggle and achieve for thee?" Or are we praying, "Grant that we may sit one on thy right hand and the other on thy left," or that still more abbreviated petition, the prayer of so many, "Grant that we may sit?"

Newberg, Oregon.

Board of Missions in Annual Session

By ELIZABETH H. EMERSON AND B. FRANCES WRIGHT

THE second annual meeting of the American Friends Board of Missions has passed into history. Friends who gathered from all parts of the country to spend three days together have returned to their homes, even more thoughtful and prayerful for our missionary tasks than they came.

The first meeting was at 6:30 on Sabbath evening, May 4, in the parlor of the First Friends Meetinghouse. A little company of Board members and local Friends gathered, and by the kindly service of the office mission staff, broke bread together and renewed acquaintance. An hour of such a leisurely nature seemed a fitting beginning to the more strenuous days to follow. Afterward, as the group settled into worship, there was a feeling of thanksgiving that Willis Beede could be present, presiding over the meeting. Murray S. Kenworthy expressed in prayer some of the deep concerns of us all. The song in which we joined was fitting to the occasion:

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

Willis Beede spoke of the significance of Pentecost as releasing witnesses in the world. He said in part: "George Fox was not a lawyer. He was a witness to the truth. Is there anything happening in my life, in the life of the church worth sharing? The great problem is how to make any impression on this materialistic age. It can only be done by the Spirit of God in our lives. What we need here in these meetings is not an emotional upheaval, but a gather-

ing of our hearts together around the experience of the Pentecost, that we may be witnesses."

Frank W. Dell followed with a few words about the necessity of "making Jesus vivid, picturesque and real in our witnessing." He made a plea for a vision and faith sufficient for our large task.

ARRANGEMENTS

As a place of meeting for the business sessions, the Committee on Arrangements had chosen a large, first floor room in the Community House of the West Richmond Friends. A continuous table around three sides of the room with the presiding officer's table at the open end, gave ample space for Board members. Back of the tables there was room for visitors. The open doors at either end of the room insured the breathing of clean air—a factor of no little importance when continuous close thinking is necessary. In the thought of some of us, there was another distinct advantage in the location and the open doors. There were no "closed" sessions. Friends who found it possible and were sufficiently interested, dropped in. The Chairman hospitably mentioned the presence of such Friends. As we think back upon the discussions, it is cause for gratitude that there are no words we wish had not been said, nothing to regret, nothing that the whole world of Friends may not know. We are inclined to think that "open covenants openly arrived at" are desirable in the affairs of Quakers as well as in those of governments.

Howard W. Cope efficiently presided over the meetings except when on a few

occasions he asked Charles M. Woodman, Vice-Chairman, to take his place. Alta L. Jewell served as reading and recording secretary, being relieved of the duty of minute-making by the appointment of Bertha Stubbs Sumpter as assistant recording secretary for the sessions. We have never heard of a "finding" secretary, but the term might be applied to Alta Jewell, for on such occasions it is her business to lay her hand upon every wanted document. Her ability immediately to produce the wanted Minute from her mass of material looks like a sixth sense. Just around the corner from the officers' table on the left sat Willis Beede quietly listening and gathering up information of all that has passed in his absence. On the right of the Chairman, Charles O. Whitely, for the past year Acting Administrative Secretary, was ready to dispense knowledge either from his well-stored mind or well-filled brief case. The most sincere appreciation of the way Charles Whitely has filled the gap was several times publicly voiced, and felt by all. Nearby in convenient places were the two young women employed in the Mission offices, Gwendolyn Stegall and Rena Hays, who were very graciously at our service as pages. In the basement of the West Richmond Meetinghouse women of the Meeting served excellent noon meals. This made it possible for all who wished to do so to enjoy fellowship during the noon hour, and afforded time for committee meetings.

Not quite all Board members could be present at the opening business session, but a goodly number settled into a brief

period of quiet, promptly at nine o'clock on Monday morning. As others came they were announced by the Chairman. The complete list of those present follows:

Baltimore: Lewis C. Moon.
 California: Frank W. Dell, Grace H. White.
 Indiana: Flora T. Sayers, Chas. M. Woodman, Elizabeth Emerson, Chas. E. Carey.
 Iowa: Chas. O. Whitely, Irene D. Stranahan.
 Nebraska: Theo. Foxworthy.
 New York: Geo. H. Wood, Wm. C. Taber.
 Kansas: Lena A. Hadley, Bertha S. Sumpter, Herbert L. Huffman.
 New England: Moses Bailey.
 North Carolina: Nathan D. Andrews, J. Waldo Woody, Clara I. Cox.
 Western: Sylvester Jones, E. J. Rees, Mary M. Harold, Mary Hiatt.
 Wilmington: Laurena H. Farquhar.
 Members-at-large: Murray S. Kenworthy, A. Ward Applegate, Ruthanna M. Simms, Richard R. Newby, Elizabeth L. Hazard.
 Ex-Officio: B. Willis Beede, Alta L. Jewell.

From those who could not be present came messages of sincere regret. Some of the visitors whose presence contributed to the meetings were as follows:

Henry T. Hodgkin, Director of Pendle Hill School, and Joy Hodgkin, his wife; Alice W. Jones, missionary from Palestine; Alice I. Kennedy, missionary on furlough from Jamaica; Merle L. and Carrie H. Davis, missionaries from Cuba; Mary Pickett, missionary from Mexico; Margaret R. Parker, missionary on furlough from Africa; Westine Lietzman, missionary from the Wyandotte Mission, Oklahoma; Alvano Goddard, a minister of New England Yearly Meeting; William Eves of Philadelphia, representing the Foreign Service Section of the American Friends Service Committee; Errol T. Elliott, minister of Nebraska Yearly Meeting, under appointment by the Five Years Meeting Executive Committee as Secretary of Spiritual Resources; Lawrence E. Lindley, representing the Associated Executive Committee of Friends on Indian Affairs.

The Agenda prepared by the office staff contained thirty-three items. With some minor changes it was adopted as the first item of business, although in later sessions it suffered more drastic treatment, as some matters called for more time in consideration and others seemed less pressing. This report makes no attempt to follow the order in which various subjects were presented.

PERIODS OF WORSHIP

From the very beginning there was manifest a spirit of dependency on a

higher than human power. The atmosphere of prayer was very real throughout, but there were special times of refreshing.

Early in the meeting on Monday morning came a worship period led by Howard Cope. He read passages from Acts relating to the Day of Pentecost and spoke of the observance of the three-hundredth anniversary of that event and its significance for us. An earnest time of prayer followed. On Tuesday after a strenuous forenoon, at 11:30 we were led by Henry T. Hodgkin in a study of some of Paul's words to the Philippians, using Moffatt's translation: "God is my witness that I yearn for you all with the affection of Christ Jesus Himself! And it is my prayer that your love may be more and more rich in knowledge and all manner of insight enabling you to have a sense of what is vital, so that you may be transparent and no harm to anyone in view of the day of Christ, your life covered with that harvest of righteousness which Jesus Christ produces to the glory and the praise of God." He commented in part as follows: "Love is the supreme Christian virtue, but not the only one." "Evil is wrought by lack of thought as well as heart." "The truest Christian love is an aid to insight." "A sense of what is vital and a sense of proportion comes through the interchange of mind with mind in the spirit of love." "The harvest of righteousness is the end for which we seek."

The 11:30 devotional period on Wednesday was in the hands of Alice Jones. She read as an introduction to her thought a Chinese poem entitled, "The Fool." It was a brief story of a missionary who so far forgot why he was one that he used physical violence against a native. She said that we might try to excuse the missionary because he was overworked and tired, but the Chinese boy who recorded the incident did not and could not forget. "Preaching," she said, "will never bring the world to Christ. It will help, but there must be Christian living. The people among whom most of our Mission work in Palestine is done, celebrated the birth, death and resurrection of Jesus most elaborately. They say long prayers, but they forget what they have prayed. She told of the remark of a Moslem: 'You Christians ought to hate the Jews more than we do, for they killed your Christ,' and of her answer, 'but you forget that our Christ said "Love your enemies."'"

In this period Charles Woodman followed with a few words in regard to the difficulty of the Mission work in Palestine since it is among so-called Christians, ending with an earnest plea for the living out of Christianity at home as well as far away.

The shorter times of devotion at the

beginning of each session were in charge of various members and missionaries and were times of strengthening. Twice in seasons of strain, there was a call to prayer led by a Board member.

REPORT OF ACTING ADMINISTRATIVE SECRETARY

Charles O. Whitely read his own report of the work of the year. In the beginning he quoted from Rufus Jones as follows:

"It is the fashion at present to underestimate the work and value of organized Christianity. Every institution which reveals defects is cried down today and belittled, even where not subjected to a 'revolt'; and there is no question that the Church has had its quota of 'defects.' But once more we need a vision of relief and clarification of perspective. With all its benighted antiquities, its stock of shop-worn and second-hand goods, and its large proportion of timorous members and cautious leaders, the Church nevertheless is the most august and spiritually effective body of persons on this planet. It has been in every century of its history, including the present one, an extraordinarily creative and transforming force. It has in every age changed water into wine, removed mountains, and made the fir and the balsam tree grow where once thorns and briars had flourished. There are more saints in the world today than in any other century. There are more happy, fragrant Christian homes than ever before. There are more persons, too, who live and work inspired by the consciousness of the real presence of Christ in their lives. In short, the continued life of Christ re-lived in and through men and women, is a more impressive fact today than at any other time since Pentecost. The communion and procession of the Spirit are not words in a creed; they are demonstrated in every land and in almost every township of Christendom. If there is anything certain in this world it is that Christ is raised from the dead and is living now in myriads of triumphant and radiant lives. We need only to extend the conquest, to go farther in the direction in which we have started."

In closing he made recommendations which were later acted upon favorably by the Board as follows:

1. In the light of new discoveries and recommendations growing out of the Jerusalem Conference, I would suggest that the Executive Committee of the Board be charged with the responsibility during the coming year, of making a more systematic and comprehensive study of each of our mission fields in order to determine:

- (a) The proper relationship between the older and younger churches.
- (b) The program of religious educa-

tion that is employed and if we are adequately meeting the needs in this exceedingly important phase of our work.

(c) To study problems of race and class distinction and also to determine to what extent the industrial situation has a bearing upon the work of the younger church.

2. In view of the relationship which exists between the questions raised in the above recommendations and the future welfare of the indigenous church, I would recommend that a committee be appointed to review and to suggest necessary revisions in our questionnaire to candidates for missionary work, in order that those appointed may more nearly conform in their preparation and attitude to the standards that are being required.

3. I would further recommend that the findings and conclusions growing out of Recommendations 1 and 2 be made an important phase of the missionary education program of the Board, that we may bring to the attention of our Five Years Meeting constituency a more comprehensive view of conditions and requirements in the modern methods of Christian missions.

CANDIDATES

A Committee was appointed to gather up the deliberations of the Board regarding the appointment of R. Bryan and Edith Michener to service in East Africa. Their report follows:

"The Board gave long, prayerful and frank consideration to the action of its Executive Committee relative to the appointment of R. Bryan and Edith Michener to service in Kenya Colony, East Africa. The Minute of the Executive Committee under review by the Board reads as follows: 'In view of the fact that the Micheners had been conscious of a very definite call of God for service in this field, which had remained with them throughout the years of their preparation, and the need for their services on the field; yet with the fullest appreciation of and kindest feeling toward those who were otherwise minded, it was finally decided to approve the applications of R. Bryan and Edith Michener for service in Kenya Colony, East Africa...'

"The Minute passed by the Board reads: 'After a prolonged and prayerful discussion, a vote was taken by secret ballot which, though not unanimous, revealed such a large majority in favor of approval that the chair ruled the action of the Executive Committee as approved by the Board.'

"It was the unanimous opinion of the Board that the above action is in harmony with Article IX, Section 2 of the by-laws; namely, that after seeking counsel of a yearly meeting's missionary com-

mittee relative to the fitness of candidates for service, the final decision as to their appointment rests with the Board.'

"Among the reasons set forth for the approval of the action of the Executive Committee were the following:

1. The professional preparation of R. Bryan and Edith Michener for the type of service to which they have dedicated their lives, is above question. Both are graduates of Friends University. Edith Michener has had special training in the field of education and has received an M.A. degree from the University of Kansas. Bryan Michener has been at great expense to obtain a professional training in Canada that will admit him to the practice of medicine in British territory. He has also completed his year of internship in Montreal, Canada, and will this summer have opportunity for special observation work in hospitals in New York City. He will go out fully equipped to meet the legal requirements of the Colony, and with a practical working knowledge of his profession.

2. There are many evidences of strong Christian character revealed by their lives in their home communities and through the splendid Christian service which they have rendered in mission work, Sunday School, Christian Endeavor and elsewhere.

3. The Board was deeply impressed with the fact that these young Friends had realized from early childhood a definite call of God to missionary service and that the realization of this call had so grown with the years as to dominate their lives and determine the character of their training.

4. Reports coming repeatedly from the field indicated the tremendous need in Kenya Colony for the ministrations of physicians and nurses. Dr. A. A. Bond and family are already overdue on furlough. Government regulations are such that the hospital cannot be kept open in charge of nurses and untrained workers. In the absence of a qualified

doctor, this most helpful institution would of necessity be closed, which would mean a loss of medical aid not only to the Africans, but to the entire mission staff as well.

In the words of one who spoke near the close of the earnest search for the will of God, the Board accepted these young people as the 'unique gift of God to the Society of Friends.' To have done otherwise would, we believe, have defeated the purpose of God."

Alvano C. Goddard, a minister of New Bedford, Mass., New England Yearly Meeting, was appointed as a short term worker for Palestine, to serve as Secretary and Treasurer of the Mission. He will proceed to the field in the near future.

FINANCES

A Board meeting without hours spent in a serious consideration of finances is unthinkable. The members have been under the burden of indebtedness and inability to meet obligations during the past year. It was felt that there should be some drastic cuts in expenditure, yet no one knew where or how these should be made. The Budget Committee, with George H. Wood as chairman, presented a statement of financial need totalling \$113,301.52. This figure was reduced to \$100,000—the minimum amount with which the present work can be carried on—and was approved by the Board. It was later reviewed by the Executive Committee of the Five Years Meeting and cut to \$95,193.83, which includes an item of \$5,193.83 for united promotion. At a future time, the Mission Board's Executive Committee will review this action and lay plans for the discontinuance of some of its present work.

PENSION PLAN

At the first annual meeting of the Board, May, 1929, the subject of pensions for missionaries was presented. A committee was appointed which has been exceedingly diligent during the year. It brought in a report which, after due consideration, was adopted. This plan provides for compulsory insurance for missionaries, one-half of the yearly premium price to be paid by the missionary and one-half by the Board. By this arrangement, a missionary reaching the age of sixty-five, if he or she has spent twenty-five years in the service, comes into receipt of a pension of an amount not to exceed \$30 per month. This makes a much needed provision for the old age of missionaries.

THE MEETING CONCLUDES

The closing meeting was an open one held in the auditorium of the West Richmond Meetinghouse with a good attendance of local Friends. Henry T. Hodgkin spoke on "The Missionary Task of To-

FROM DOT TO DOT

Truth,
Like a straight line,
Is the shortest distance
Between two points.
Where there is resistance,
Tricks may combine
To force the line
To swerve to either side
Protuberant, small or wide
Arc that extends
To reach the ends.

Still, Truth
Though lost, forgot,
Is the straight line
From dot to dot.

HARRIET OLDS HENDERSON.
Washington, D. C.

day." He spoke first of the necessity of helping those who support missions to understand the emphasis now made. As a help toward such an understanding, he stressed the following points:

The West has ceased to be an asset and has become a debit, in the cause of missions in the East. He spoke of the influence of the opium trade, the effect of the war and other things which cause us to go with our heads bowed in shame because we have so little expressed Christianity in our dealings with the East.

The missionary now takes the place of

advisor rather than director. He told of the many men worthy of leadership whom he had personally known in China and other countries.

The necessity of taking account of the social Gospel. Mission work must touch the things that relate to the way man has to live.

In the world today we must learn more about the art of cooperation. It is impossible now to maintain denominational separatism. The great question is how to give the truth to men, unencumbered with unnecessary things.

The time has gone by when it is profitable for us to attack other religions. Our great enemy is a great indifference and cynicism. Our one hope for Christianity is to show the wondrous figure of Jesus of Nazareth. It is not important to argue any theory about Jesus. It is my duty to help men to see Jesus. The missionary task is so to lift up Jesus that he will draw all men to Himself.

With this thought the meeting of the Mission Board ended. We parted in the consciousness that even in our differences we had been drawn very near together and near to God.

The Mission Board Faces the Field

Our Mission Enterprise in Review

SINCE most of the fields in which Friends of the Five Years Meeting are laboring were represented at the Mission Board annual meeting by those who could give first-hand information, and since time was needed to discuss matters of policy, the formal reports were somewhat abbreviated in the reading and some omitted entirely. From each field there came some words of cheer, and indications of growth and opportunities for service which cannot be fully met.

CUBA

Cuba is showing some improvement in its economic situation and is becoming more able to help itself. This prophesies well for our work which has keenly felt the financial depression in Cuba. Merle and Carrie Davis, for ten years connected with the Holguin School, spoke briefly of their continued interest in and concern for Cuba. The High School at Holguin has had great financial difficulty this year owing to shortage of funds. In order to keep up its work for another year, all its teachers have voluntarily reduced their salaries.

The Board approved a previous action of the Executive Committee to encourage Roy Votaw to take any possible steps toward the development of a type of high school more in keeping with newer educational ideas and Friendly ideals. The problems in connection with the Havana Province work where Arthur and Ellen Pain are situated, are such that the Board appointed a committee to cooperate with the North Carolina Yearly Meeting's Missionary Committee in making a special study of that field.

JAMAICA

Alice I. Kennedy presented a wall chart setting forth information in regard to the Jamaica work. Friends hold property in Jamaica valued at \$112,420. Besides this amount there are two privately

owned mission homes. There are ten missionaries and thirty-five native workers, ten Monthly Meetings, thirty-five other organized congregations, seventy-five Sunday Schools and six Christian Endeavor Societies. Preparations are being made to celebrate in 1931, the fiftieth anniversary of the founding of Friends Missions in Jamaica. Friends are looking forward to the establishing of a Jamaica Yearly Meeting, and the matter was referred to Iowa Yearly Meeting.

PALESTINE

Alice W. Jones spoke for Palestine. Educational standards have gone up in Palestine and there is a corresponding increase in cost. Palestine is slow in education, much behind Syria. The work has gone on with real progress during the year. Alvano Goddard, who is under appointment to Ram Allah to serve as Mission Secretary-Treasurer and minister, was introduced as a "young Friend with a good deal of wisdom on his shoulders." Although not so called, we think Alvana Goddard is to be a "secretary of Spiritual Resources" in Palestine.

INDIAN MISSIONS

The Session which dealt with the Indian work was occupied in part by an interesting and encouraging report of the work in Oklahoma, presented by the Executive Secretary of the Associated Executive Committee on Indian Affairs. From every station came indications of real activity of a most worthwhile nature. Westine Lietzman, present from the Wyandotte station, spoke inspiringly of the work in religious education which she and Dorothy Pitman are doing at Wyandotte. A report of seventeen classes in Sunday School and a teacher training class sounds like a live Sunday School. She voiced a need for a doctor on the field and quoted one of their nearest doctors as saying, "Don't you

have any young Quaker doctors?" Here evidently is a real need.

Lawrence E. Lindley, present as a representative of the Indian Committee, spoke enthusiastically of a recent visit he had made to the fields and of the good work going on there. Lewis Meriam, who had charge of the survey of Indians in the United States made two years ago by the Institute for Government Research, has consented to help in a survey of Friends Indian Missions in Oklahoma this autumn. As he is not only an expert in this work, but is also a recent Friend by conviction, he will have the interest of Friends at heart.

Some change has been made in the division of responsibility, but the work is still a joint one to which Five Years Meeting Friends are to contribute in money, workers, counsel and education. Ruthanna M. Simms is continued by the Indian Committee as Executive Secretary. Two members of the Board are to serve in an advisory capacity with her.

TENNESSEE

It seems strange that the beautiful setting, the various activities, and the hospitality of Friends in the Great Smokies haven't drawn more of our auto-owning membership Tennessee-ward. In the brief report that was read of the past year's work at the five Friends centers in Monroe County, Tennessee, fleeting glimpses were caught of the religious, agricultural, educational, and building activities of J. Edward and Daisy K. Ransome and Fred McMillin. Pearl Redding, though employed by the County School Board, is considered one of Friends workers for she is a most valuable assistant in the work.

At Three Points, formerly known as Maynard's Chapel, a new much-needed Meetinghouse has been completed through the generosity of Sarah J. Swift and the manual labor of Edward Ran-

some and Fred McMillin; as well as some additional rooms built on the parsonage at Oak Grove this past year.

That splendid progress has been made since the Ransomes began their service in Tennessee was made evident when Murray Kenworthy pictured the conditions ten years ago when he visited the mountain field at the time the Ransomes took charge, and again a few years ago when he re-visited the work at the time of the dedication of the new meeting-house at Oak Grove.

MEXICO

The presence of Mary Pickett was a benediction to the Board. It was thirty years ago that she went to Mexico, and her devotion to the cause is easily read in her face. She has been away from Mexico since last July, but she told of the encouraging reports she has had of the work of Louetta Knight, and how the pupils in the schools are showing more interest than formerly. She told of the fine work and sacrifice of the Mexican pastor, Fortunato Castillo, and his wife, who are located at C. Victoria.

NEBRASKA YEARLY MEETING

The Board has made contributions to several meetings in Nebraska Yearly Meeting and to Nebraska Central College. These meetings are seeking to share the message and life of Christ

with those who have settled in the far western plains and mountains. At the heart of the Yearly Meeting stands Nebraska Central College, seeking to give a Christian education to all who enter. It also acts as a training center for Young Friends, many of whom go back to their home meetings to serve in positions of responsibility. Peace and Prohibition oratorical contests were entered by many of the students, two of whom were chosen to represent the College at the National Convention of the Anti-Saloon League held in Detroit. The College feels the need for additional endowment with which to carry forward its work.

AFRICA

Margaret R. Parker gave a sincere plea for the development of all phases of the African work, not as separate units, but as parts of one great whole. She told of how the hospital with beds for some forty patients is constantly crowded with from fifty to seventy sufferers. Calls for aid are coming to the medical department from all parts of the area served by Friends and an increasing number of maternity cases are being dealt with in the hospital.

The educational work of the Mission is becoming so efficient that the Government is making substantial grants to it. Scattered all over Friends territory are schools taught by Christian young men

who have received their training in mission schools. The church reports a year of growth numerically and financially and is filled with the spirit of aggressive evangelism.

SERVICE COMMITTEE AND PENDLE HILL

It was a new and welcome departure for the American Friends Service Committee to have representation in the Mission Board meeting. William Eves is at the head of the Foreign Service Section. He spoke of the various places in Europe where English and American Friends are helping in the cause of international understanding and good will and emphasized the similarity of ultimate purpose of this organization and the more strictly mission work being done by the Board. William Eves' attendance was greatly appreciated.

Henry T. Hodgkin spoke briefly in regard to the new school which is being established in Philadelphia and which is to bear the name Pendle Hill in memory of the hill upon which George Fox saw his vision of "the great people to be gathered." He called attention to the fact that the two who are to give their entire time to the school have spent years on mission fields. Pendle Hill hopes to be of real service to the missionary cause. From it will go forth men and women with the Christian message and the power to express it.

Executive Committee Meets

Important Action is Taken

ON MAY 8 and 9 occurred the annual meeting of the Executive Committee of the Five Years Meeting, following immediately the conclusion of the sessions of the American Friends Board of Missions. The Executive Committee is the governing body of the Five Years Meeting, *ad interim*, holding the same general relationship to the larger body that the Permanent Board holds to a Yearly Meeting. In order that readers may be reminded of the personnel and representative character of the Committee, it may be worth while to give its membership and tell how it is constituted.

Wm. O. Mendenhall, President of Friends University, Wichita, Kansas, is a member as Presiding Clerk of the Five Years Meeting. The various Boards are represented as follows:

Board of Missions: Howard W. Cope of Indiana and Ellison R. Purdy of Iowa.

Peace Association: Wm. E. Berry, Iowa.

Prohibition and Public Morals: S. Edgar Nicholson, New York.

Young Friends: Clyde A. Milner, Wilmington.

Publication: Alvin T. Coate, Western. Religious Education: Edgar H. Stranahan, Iowa.

Finance: Alonzo M. Gardner, Indiana.

Education: Raymond Binford, North Carolina.

Trustees: George H. Evans, Western. American Friends Service Committee: Rufus M. Jones, New England.

Yearly Meetings not represented through chairmen of Boards have each a member on the Committee. In this connection it should be explained that if, following the initial organization of the Committee at the time of the session of the Five Years Meeting, appointments or shifts in Board representation are made in such a way as to give a Yearly Meeting representation, this shall not affect an appointment hitherto made as from the Yearly Meeting. This is why two or three Yearly Meetings have members on the Committee in addition to having representation through a Board. The Yearly

Meeting representatives are as follows:

Canada: William P. Firth, Toronto.

Baltimore: Lindley D. Clark, Baltimore.

North Carolina: Nathan D. Andrews, Greensboro.

Wilmington: Isaac T. Johnson, Urbana, Ohio.

Western: Richard R. Newby, Plainfield.

Nebraska: Theodore Foxworthy, Alda.

California: Frank W. Dell, Whittier.

There are also five members-at-large as follows:

W. Spencer Hadley, Wichita, Kansas. Lindley M. Binford, Portland, Me.

John I. Lane, Poughkeepsie, New York.

Laurena Farquhar, Wilmington, Ohio.

Richard L. Hollowell, Greensboro, N. C.

Of the above members the following were present at this meeting, some being hindered by illness and important conflicting engagements: Edgar H. Stranahan, Alvin T. Coate, Theodore Foxworthy, Nathan D. Andrews, Richard R. Newby, Lindley D. Clark, Frank W. Dell, William E. Berry, Laurena Farquhar,

Richard L. Hollowell, Howard W. Cope, George H. Evans, John I. Lane, William O. Mendenhall, Raymond Binford, Isaac T. Johnson, and the Secretary, Walter C. Woodward, ex-officio. Charles O. Whitely was present by appointment of the American Friends Board of Missions to sit in the sessions of the Committee in the absence of Ellison R. Purdy. Isaac T. Johnson served faithfully as Chairman of the Committee.

Attention of the Committee was called to the death, since our last meeting, of Harry R. Keates, formerly a member of the Executive Committee. Different members expressed warm appreciation of the spirit of his service in this body and the Secretary was instructed to write to members of his family, expressing sympathy and appreciation.

ERROL T. ELLIOTT APPOINTED

One of the first actions of importance was taken in the unanimous appointment by the Executive Committee of Errol T. Elliott of Boulder, Colorado, as a Secretary of the Five Years Meeting, with special responsibility for stimulating the spiritual life and resources of the membership. Errol Elliott had been in Richmond during the week attending board meetings and at the request of the Committee, Wm. O. Mendenhall presented him to the members. This action carried out a concern developed by the former Board of Home Missions, that no amount of effective organization or zealous activities will perform their purpose, except as the membership is brought into a renewed sense of the reality of the Christian life. At its meeting a year ago the Executive Committee instructed the Central Committee to seek out some one fitted to lead in this service and after extensive seeking and deliberation the choice of the Committee fell on Errol Elliott.

At the opening of the Friday morning sessions, in connection with the devotional period, which he led, he expressed impressively his feeling and attitude toward the work to which he has been called. His spirit and approach were such as to give the Committee increased assurance that a wise appointment had been made. Errol Elliott plans to take up his new work about the first of September or a little before.

ENCOURAGING FINANCIAL REPORT

An important part of the deliberations of the annual meeting of the Executive Committee had to do with finances. This consideration was introduced by the presentation of the annual reports of the Treasurer, Edwin G. Crawford, of Richmond, and the Auditor, Francis A. Wright, Jr., of Kansas City, covering all phases of the financial operations of the year, having to do both with the general

administrative funds and with the united budget or benevolent funds.

Regarding the former, perhaps a more encouraging and satisfactory report has not been made—certainly not in recent years. In commenting upon his annual audit, the Auditor stated in his report: "While the amount of funds received for operating purposes was only slightly larger than in the previous year (his reference here includes United Budget funds), it is gratifying to note that the expenditures were sufficiently reduced to bring about a favorable change in financial condition. This is evident through reduced indebtedness, increased operating surplus and reduced operating deficit." In another connection he said: "In comparing the results of the two years it will be noted that the principal change is in the reduction of expenditures and that this occurs principally in the amount of the support of work in the fields. It would appear from this that the general expenses of the Five Years Meeting have been reduced to a minimum and that the only way to balance the budget is to reduce the expenditures on the field.

For the renewed assurance of Friends and as a deserved recognition of the Central Office Accountant, Edna E. Wetherald, we quote again from the Auditor's report: "In concluding our report we wish to commend the efficient and business-like manner in which the accounts are being kept by your Central Office Accountant. The books indicate that your Accountant fully understands her work and gives careful attention to all details and to the regular proving of all balances."

BEDROCK UNITED BUDGET FIGURES

As usual, the principal part of heart-burning had to do with making up the estimates for the United Budget for the current fiscal year. For the past few years these estimates have totalled approximately \$150,000, sometimes a little above, sometimes a little below. These are arrived at by the presentation by the various boards and agencies of their needs for carrying on the work committed to them. While the budget has been placed at around \$150,000, the receipts for the past few years have generally been under \$120,000. For the year closing March 31, 1930, the total receipts were \$114,280.64.

In facing this situation the Executive Committee came under a strong conviction that the time had come to do away with the fiction of an inflated budget and to place the budget at the bedrock of reasonable expectation. This meant heroic treatment, particularly for the boards such as the Mission Board, that operate largely on a basis of fixed charges that have already been reduced

to what seemed to be the minimum. After earnest consideration the estimates for the current year were agreed upon as follows:

	Amount	Per Cent
Missions	\$ 95,193.83	85.54
Peace Association		
Young Friends	3,172.98	2.85
Prohibition	370.48	.33
Education	264.22	.24
Religious Education..	2,115.51	1.90
Aged Ministers and		
Missionaries	3,172.98	2.85
Emergency:		
General	2,000.00	1.80
Deficit	5,000.00	4.49
	\$111,290.00	100.00

It should be explained no appropriation was made for the work of the Peace Association for this year because of the fact that it has accumulated a sufficient balance to enable it to carry on its normal program during the year without additional funds.

It will be noted that the total amount agreed upon is \$3,000 less than the amount actually received last year. It was felt that in view of present economic conditions it would be prudent to anticipate a possible reduction in revenue. On the other hand, the members of the Committee expressed the hope that having placed the estimates at the minimum, Friends would react favorably to the new policy adopted in fixing the budget and that in many cases meetings would increase their payments over the allotments given them.

The Committee instructed that in connection with the first session of the next annual meeting or earlier, the boards and agencies of the Five Years Meeting present "detailed summaries" of expenditures of the year just closed and of anticipated expenses for the ensuing year and that these statements be placed in the hands of a committee of three for study and presentation to the Executive Committee. As a committee for this service, Lindley D. Clark, Nathan D. Andrews and John I. Lane were appointed.

MISCELLANEOUS MATTERS

Several other matters were acted upon during the sessions of the Executive Committee. One year ago, in response to an overture made by the Representative Body of Philadelphia Yearly Meeting, Arch Street, a small number of Friends were appointed to cooperate with other groups of Friends in studying the status of the several independent meetings that have arisen over the country. Following an informal report, it was voted that a committee be appointed to maintain sympathetic contact with inde-

(Continued on page 429)

New England Conference

Individual and the Law is Theme

A CONFERENCE for all Friends in New England was held in Cambridge, Massachusetts, May 3 and 4. The theme, considered from various points of view, was defined as "The Individual, Society and the Law." In defining the purpose of the Conference, Stephen Rushmore of Boston pointed out that social situations, such as those involved in the activities and treatment of criminals, depend fundamentally upon individual character, so that no discussion of such situations is fruitful which does not bring out the factors which enter into the development of the individual.

The first meeting began with a period of worship in which the thought was of our forward-looking faith and of greater things yet to be accomplished and within our range if we meet the conditions and possess the spirit of Christ. Then, under the chairmanship of William M. Duguid, Cambridge; Stephen Rushmore and Wilbur K. Thomas, defined the problem to be considered and the religious approach to it. Wilbur Thomas felt that we have no other basis for an uncompromising stand on great issues than the larger life which was revealed in the words and life of Jesus; that we must remember that leadership among Friends in the past has come from men and women willing to go much further than was acceptable in their own meetings; and that the present offers many more calls for bold service in the presence of great issues than was the case at any time in the past.

Harold E. B. Speight, of Dartmouth College, spoke on "Education and Character," defining character as capacity to choose wisely for oneself in the interest of worthy goals. He discussed the place of free, self-determining choice, of wisdom and the scientific temper, of inspiration and life-purpose in the developing of character. Confidence in education as a factor in character-building, he thought, would be misplaced if by education we mean the inculcation of formulas or the use of special rituals, since character is communicated by the contagion of personality rather than by any formal procedure. If schools and homes are to contribute to character, it can only be as parents and teachers exhibit the qualities which in their living unity we call character.

In the afternoon J. Howard Branson, Philadelphia, and Professor Francis B. Sayre, of the Harvard Law School, discussed the "Economic and Industrial Environment," and the general subject of "Crime and Punishment," under the

chairmanship of C. Hale Sutherland, Massachusetts Institute of Technology. Howard Branson analyzed the features of the industrial situation which are favorable and unfavorable respectively to the self-respect and integrity of those involved, particularly the factors of unemployment, membership in group-life, and religious background. Professor Sayre gave a masterly statement of the changed point of view in relation to the treatment of the criminal, bringing out clearly how the religious conviction of the value of personality carries with it the clear obligation to find ways of making criminal procedure and prison life effective in reinstating the offender in society with greater ability and desire to play a useful part in life.

This subject was carried further in the evening, when, with Stephen Rushmore presiding, the Massachusetts Commissioner of Correction, Dr. A. Warren Stearns, an authority in psychiatry who is bringing reinforcement to all the progressive endeavors in penal work in the State, gave an address on "The Sociological Aspects of Crime." This meeting, one of the most important of the Conference, was not well attended, Friends perhaps not realizing that in Dr. Stearns all the understanding and sympathy with which they have regarded the plight of the criminal, finds a fearless advocacy and a keenly practical support. Those present followed with keen interest the statements of Dr. Stearns in his expert treatment of the problem. He is uncompromising in his exposition of the obligation of society to understand the law-breaker and to realize its own measure of responsibility, while perfectly practical in his recognition of society's right to be protected. He knows, on the basis of many years of intimate study of prisoners, that at present we are not protecting society but following methods which ensure hardening the criminal and the return of most offenders to jails and penitentiaries.

The First Day Meeting for Worship was well attended. Augustus T. Murray, Washington, D. C., broke the silence with prayer of rededication and exhortation to a deeper and more spiritual way of life. In his address, later, he dwelt on

CHURCH VACATION SCHOOLS

Should use Frank W. Dell's Slides on "What It Means to Be a Christian." For special offer of a large Christian Service Flag on all rentals until July 1, write George Taylor, 211 East Hadley Street, Whittier, Calif.

the sense of permanence which can be discovered in this world of change only by entering into the deep experience which reveals to us the love of God. Harold E. B. Speight followed by speaking of the relationship of the Christian followers to their Lord and Master, how he had called them to be not servants but friends, and how those who are his friends must show this by doing his will and living a life of sacrificial love. Wilbur K. Thomas spoke from the text, "Ye are my friends if ye do whatsoever I command you."

The afternoon meeting was in charge of Young Friends, and on their behalf Elizabeth Marsh, Richmond, Indiana, presented the subject of "Friends and Military Training." Bringing out forcibly the extent of the evil involved in the development of a vast military system, especially in the schools and colleges of the country, she emphasized the responsibility of Friends to encourage their own young men, and to support other young men, in their stand against compulsion wherever it is exercised. Harold J. Chance, of Lynn, presided and conducted the discussion, to which several present contributed.

Supper was served by local Friends, and a happy social time spent in renewing old friendships and making new.

The spiritual tone of the Conference throughout was on a high level, but it seemed to reach the culminating point at the closing session, when Augustus T. Murray addressed about 140 people, the largest audience we had, on "The Christian Attitude Toward Law." The address was characterized by the words of St. Paul, "The fruits of the Spirit are love, peace, joy, longsuffering, gentleness, meekness, faith—against such there is no law." He brought out the facts in an illuminating and inspiring way. The spirit which animates compels the Christian to obey the law. Conscience is the final judge of all our actions and our motives; we must follow the Truth as it is revealed to us. When the soul is filled with the concept "I ought," we must examine ourselves very carefully and make sure it is the voice of God speaking within us and not merely our own desires. If we are called of God we cannot be false to our conscience, but we can stand fearless, being assured that he is leading us and will continue to guide us. In this way only, character will be built, for it cannot be built by legislation. The Way of Life is the vital and fundamental thing.

Without the freshness and tenderness of first love to Christ which teaches us to win and not to alienate, to raise and not to crush, zeal for truth may be but a scorching and devouring flame.—MILLIGAN.

From Our London Correspondent

Letters of Observation and Comment

WITH all the marvelous progress made toward a warless world, much distance remains to be traveled. And this is not all in the line of disarmament. Many other things have to do with this matter. Tariff walls, to mention only one, are of the greatest importance. To legislate for one's own benefit, without regard to others, is an irritant also, along with armaments. Naval holidays are applauded. So also should be tariff holidays. Tariffs are not only political in their import—they are also social. They are even more in favor of a class than they are for the national benefit. The recent tariff legislation in America is the greatest and gravest piece of class legislation ever yet perpetrated. It is profoundly to be hoped that President Hoover will exercise the veto power. It is a tax on the people for the benefit of a favored few who are already disproportionately favored. And such legislation has a most profound influence upon world peace; for class lines are not national, but international. Nothing could be conceived more advantageous to the Third International than legislation in any country unfavorable to the workers, the "proletariat." It fertilizes the soil for the sowing of the seed of revolution.

SHOULD BE NO ROOM FOR DOUBT

The most disastrous thing that could possibly happen to the progress of world peace would be the failure of the United States Senate to adopt the Treaty of the London Naval Conference of 1930. That there should be any room for doubt concerning the approval of the Senate is a sad commentary upon the calibre of the personnel of the Senate as well as a revelation of the selfishness, provinciality, and narrow nationalism which characterizes the "irreconcilables," the "splendid isolationists," the "bitter enders." Nothing short of chauvinistic, jingoist procedure or yellow journalistic thinking, can delay for a moment the passage of the Treaty. It is, of course, to be expected that a reasonable time should be given to an examination, a study of the Treaty, so that its meaning and implications may be thoroughly known and considered; but any unnecessary delay, caused by the disgusting practices sometimes resorted to by the Senate, should be met by a storm of disapproval from the people so that the Senate may know indisputably that such progress in world peace as the Treaty provides must not be jeopardized.

POLITICAL SPECULATION

The continued affiliation between the Labor and Liberal parties for the pur-

pose of successfully stemming the tide of opposition from the Conservative party has the effect of keeping the present Government in power. It begins to look as if the "rapprochement" might become a permanent one and that by the time of another general election the two parties would have become united. In this event there would slough off from the Labor party the extreme "left," under the leadership of Mr. Maxton, the radical Scottish socialist. A union of the Labor and Liberal parties would bring about an abandonment of radical socialistic principles and would result in a new and vitalized Liberal party.

Of course, all this is speculation, but adding to the close affiliation of the two parties during the ministry of Mr. MacDonald, the fact of the apparent disintegration of the Liberal party and the disaffection of a considerable portion of it from the leadership of Mr. Lloyd George, it is not beyond the imagination to conceive of a union, nor outside precedent for it to be accomplished. Neither party may hope to be able alone to carry a majority in Parliament for some time to come, and if mutual support in Parliament is so essential, there being no vast difference in practice, the reasons for remaining apart become trivial. One wonders what will be done about leadership. Both Lloyd George and MacDonald are strong men and have not been mutual admirers during the past. Perhaps time, that relentless and tireless solver of problems, will take a hand.

GOOD WORK, MR. SHAW!

No governmental action in recent months has stirred up more comment than has that of Mr. Shaw, the Secretary of State for War, in withdrawing the financial support of the Government from the Cadet Corps. One notices that practically all the speeches in the House of Commons made against Mr. Shaw's action, as well as the letters of protest published in the public press, come from Admirals, Field Marshals, Captains, Lieutenants, etc., all military men. Their argument is of the conventional sort with which Americans are familiar as it was used in support of compulsory military training in public schools, R. O. T. Cs., etc. It proclaims the virtues of "obedience, discipline, teamwork, and self-sacrifice," but it makes no mention of the fact that these virtues, if developed by such means, are so done at the expense of initiative, independence of thought and self-responsibility.

Neither does one find much evidence that these objectors know of other means

by which the necessary qualities may be developed. The healthful contribution of the cadet training is proclaimed, but the fact that it develops abnormal postures that are illy adapted to the common toil and service of life, and is accompanied by an insolence of bearing wholly objectionable in private life and only suitable where a domineering atmosphere prevails, is left unmentioned.

But school men know these things and have waited upon Mr. Shaw to convey to him their objections to the influence of the Cadet Corps. The objectors to Mr. Shaw's action claim that the Cadet Corps is not in the least militaristic, but they belie this statement when they say that it will train the members to defend their "home and hearths—the paramount duty of citizens as accepted throughout the world." Yes, this is the paramount duty of citizens, but the method of defense must be changed. It must be one compatible with peace and not with war; with moral power and not physical force. You will never create a world-wide mentality out of which universal peace may emerge by training each new generation to defend their "homes and hearths" by physical force.

Strenuous effort is being made to compel Mr. Shaw to reverse his decision, but there is little prospect of succeeding. A Labor Government is likely to take such action as that of Mr. Shaw and it is not likely that it will be intimidated or even much impressed by the protests and arguments of military men. One scarcely knows whether to be surprised or not to find the Archbishop of Canterbury, the Primate of the Church of England, on the side of military training for the English youth. One would be pleased and encouraged were it possible for him to believe that the principles of Christ, the Great Head of the Church, were superior as a means of defense to physical force.

THE ROYAL FAMILY BELOVED

I have at different times referred to the happiness of Britons in their royal family, every member of which seems to be greatly respected and loved. King George is a man of excellent tact and judgment and has, by his unvarying good taste and demeanor, endeared himself to his people. It is probable that no English Queen has ever been loved and respected as is Queen Mary. This seems to be an extravagant statement when one remembers Queen Victoria; but one recalls the fact that she was very much a German, and although she was deservedly popular during much of her long reign, there were periods of unpopularity. Some one has said that "America elects her Presidents; but England elects her Queens." The election of Queen Mary was a most fortunate one. Her high

rating with her people is caused by her democratic spirit and her interest in all enterprises, together with her wholesome and tactful ways of manifesting these qualities. Those acquainted with history will remember that the present Queen was first engaged to marry the Duke of Clarence, who was the eldest son of Edward VII, who at that time was the Prince of Wales. Soon after the announcement of the engagement, the Duke of Clarence died. Some fifteen months thereafter the engagement between Princess Mary, as she was then called, and the present King, who was then the Duke of York, was announced. Upon the death of the Duke of Clarence and that of Queen Victoria, Edward, the Prince of Wales, became King of England and the Duke of York became the Prince of Wales. All the children of the present King and Queen, one daughter and four sons, were born while he was Prince of Wales.

The member of the royal family that is most in the public regard just now is Princess Elizabeth, the four-year-old daughter of the Duke of York. And well she may be, for if she lives she is destined to be an important personage, either in the affairs of Great Britain or of some other of the monarchies of Europe. Naturally the disappearance of two of the greatest monarchies, Germany and Russia, reduces the possibilities so far as outside England is concerned, but stranger things have happened than that Elizabeth should become Queen of England. Should the Prince of Wales die without issue and should Princess Elizabeth outlive her father she would become Queen of England. She is really an adorable child and apparently worthy the designation of "Sweetheart of the Empire."

THE EDWARDS ON THE CONTINENT

Perhaps it will be of interest to our friends to know of our plans. We have continued our stay in London because of the excellent facilities for research work afforded by the library of the British Museum, which, although not the largest in the world, probably has no superior in completeness of material and in organization. Another thing which has held us in London has been the happenings of intense interest—the London Naval Conference, and others. It is not an exaggeration to say that one is "closer in" upon the events of the world in London than in any other city in the world.

However, our very pleasant and I trust profitable sojourn here in this congenial metropolis draws to an end. On Tuesday, April 25th, we start on a trip to the Continent. We sail the Channel from Dover to Ostend, thence by train to Cologne, where we take the boat trip up

the Rhine to Mayence. From Mayence we go on to Rome, stopping briefly at Lucerne, Milan, and Pisa. We shall remain in Rome for several days, then to Florence for a few days and thence for a short stop in Venice. We go then to Geneva, where we plan to stay for three weeks and then to Paris for two or three weeks.

This recital of prospective activities will explain why I shall not be able to qualify as "The London Correspondent" of THE AMERICAN FRIEND for a period of time. I shall, however, if the writing "spasm" comes upon me, continue to send in from time to time a contribution, which if ye Editor deems worthy, will appear and, with his ingenuity, a new "cognomen" will be discovered that will be as fitting as has been the one used thus far.

DAVID M. EDWARDS.

WOMAN'S MISSIONARY UNION GENERAL CONFERENCE

As I sat chatting at the breakfast table, with one of our returned missionaries the last morning of our conference she said—"I shall not remember much that anyone has said here but there are four or five outstanding characters that will remain with me," and I said then it is a personality that impresses you, and I wonder if that is not true with all of us. If the 6,412 members of the Woman's Missionary Union could all have been in the conference under the chairmanship of our own Harriet W. Purdy and felt her kindly spirit and enthusiasm no one knows what such a group of women could accomplish.

Those of us present were glad, indeed to be told that our three special projects, that of supporting Fred L. McMillin, Alice I. Kennedy and assisting in the support of Esther Baird, were all cared for and some money left in the treasury. As each missionary present spoke, we all agreed that there was much more likeness than difference in peoples. The travelog of Amy J. Marvel made us sure the work in Cuba must be continued. The roundtable discussions, supplemented by a question box conducted by Mariana Brown, gave many new ideas for carrying on our work. The enthusiasm of the work in the Young People's department made us know we need have no fears for the future of the work.

The well prepared music was a delightful feature of the conference as well as the pageants and a play put on by the Penn students. The wonderful posters spoke a silent message one cannot forget. The addresses by Chas. O. Whitely, Edgar H. Stranahan and President McCracken added the needed masculine dignity without which any woman's conference would seem a bit lame.

It was a splendid conference and those

of us who could attend felt that what the church needs is not so continually talking about raising the budget but rather emphasizing the necessity of cultivating a missionary mind, knowing that if we do we will surely raise the necessary funds not only for financing our present work but also for enlarging our fields of labor.

CORA K. STYLES.

SPRINGDALE QUARTERLY MEETING

Springdale Quarterly Meeting held at Muscatine, Iowa, May 10-11, was a time of real inspiration and power. The Young People's work was featured throughout the Quarterly Meeting. A Gospel Team composed of five young men from Penn College were present and their messages through sermons, songs, prayers, testimonies, etc., not only inspired ideals in the lives of young people but of parents for their children and made clear to all the way of eternal life.

The opening session of the Quarterly Meeting was held at the Bloomington Church near Muscatine. It was led by the Quarterly Meeting Superintendent of Christian Endeavor, Clara Hoag. A splendid program on the subject of "Building" had been planned and young people from each Society in the quarter, contributed some part.

About eighty were royally entertained by the Bloomington C. E. and the social hour brought all closer together. Tire trouble prevented the Gospel Team from reaching this meeting until most people had gone but on Sunday afternoon, Victor Guthrie, President of Iowa Yearly Meeting Christian Endeavor Union, with the rest of the Gospel Team gave an inspiring program at Muscatine. The presence of more young people than usual throughout the Quarterly Meeting was noticeable and many were truly helped.

The sermon Saturday morning on "Life" by Paul Canady and also the one Sunday on "What Think Ye of Christ" by Robert Cope, not only gave food for thought but inspired within desires to truly live for Christ. The solos sung by Enoch Walkingstick and the instrumental pieces by Winston Chadwick on the saw were all greatly appreciated, and as the male quartet sang "Guide Me O, Thou Great Jehovah," "Nearer My God to Thee" and other splendid hymns, many hearts were lifted to God in prayer that this might be true in their own lives.

Fully one hundred people were served for dinner Saturday and an interesting business session followed.

George B. Evans of New Sharon, a former pastor in the quarter was present throughout the various sessions and preached the closing sermon on Sunday evening. He stressed the need of God in all life.

IMPRESSIVE CEREMONY OF INAUGURATION

Wm. C. Dennis Installed President of Earlham College—Notable Addresses Delivered

Earlham College, on May 14, by public ceremony, inaugurated as the new President, Dr. William Cullen Dennis. It was an auspicious occasion. Many members of the College Alumni and friends joined with the Board of Trustees, the Faculty, and the student body in giving public recognition to him who assumed his administrative duties, last September, as "the new pilot on the bridge."

Under direction of Professor Edwin P. Trueblood as marshal of ceremonies, the procession of distinguished guests, representing more than thirty colleges and universities of the country, came upon the stage in Goddard auditorium, while the Senior Class in caps and gowns for the first time, followed and sat in a body near the center of the auditorium, the large audience standing in recognition of him who was to be the recipient of special honor. At his right sat Rufus M. Jones of Haverford College, and to the left of the chairman of the Board of Trustees, who was presiding, sat Robert L. Kelly, a former president, the chosen speakers for the occasion.

The brilliant addresses of these men created an atmosphere of appreciation and felicitation so that the inaugural address by the President was the key to the magnificent arch in which the claims of the small college were ably presented. But the crowning event, the climax of the occasion, followed when Walter C. Woodward as chairman of the Board of Trustees arose and addressed the President in a few well-chosen words of induction, congratulating him and extending the hand of fellowship on behalf of the Board who, being present, were happy to share in conferring the honor. The President accepted with dignity and grace, giving delight to all assembled.

But other honors were in order. Prof. Arthur M. Charles, on behalf of the Faculty, presented Rufus M. Jones and recommended that he be given the honorary degree of Doctor of Laws. In like manner, Professor Allen D. Hole presented Robert L. Kelly, and the honored President proceeded to confer upon these distinguished guests the highest honor in the gift of the College. It seemed most fitting that these leading Quaker educators should be thus recognized at the same hour on the same platform and so make the occasion most auspicious.

At the Alumni luncheon in Trueblood

Indoor Field, nearly six hundred people enjoyed further fellowship. "It was a hilarious party," wrote the local reporter, "the froth on the cup of the inauguration." Royal J. Davis, of the *New York Evening Post*, was toastmaster and star performer. The speakers presented were President William Lowe Bryan of Indiana University for the colleges of Indiana, Marianna Brown of the Class of '76, Elmer Stout, Chalmers Hadley and Richard Warren Barrett for the Alumni, Allen D. Hole for the Faculty, and George Batt for the student body. President Dennis closed these proceedings with a witty and appreciative talk, in which he expressed confidence in the younger generation who, he stated, he thought much better than the preceding ones despite denunciations of their critics.

A dinner in the evening at the Richmond-Leland Hotel was enjoyed by nearly three hundred guests. William Dudley Foulke, Richmond's distinguished publicist, acted as toastmaster, and in most capable fashion presented President G. B. Oxnam of DePauw University; Dr. James Brown Scott, Secretary of the Carnegie Endowment for International Peace, who was described as one of the four outstanding international lawyers in America; Dr. Jesse S. Reeves, who is professor of Political Science in the University of Michigan and also an international lawyer of note. This last speaker, a native of Richmond and a fellow-student with President Dennis as boys at Earlham College, closed with an appeal to all the citizens of Richmond to support the new President of the College in his policies to make Earlham paramount in the city and in the State. These all extended sincere congratulations and expressed hope for the success of the College under the new administration.

President Dennis, who was greeted with prolonged applause, responded briefly, expressing his deep gratification for all the tributes that had been paid him. He stated that since his assumption of the duties as head of the institution he had been assured of undivided community support, and he was finding a wonderful spirit of cooperation and cordiality.

An applauded feature of the evening was the baritone solo of Professor G. A. Lehman, which closed the program, an instrumental trio of Earlham students having furnished the music during the dinner. Thus ended the events of a memorable day, a highwater mark in the history of similar activities on the great days in the life of the College, an occasion full of promise for even greater things in store for coming, outstanding days as new goals are realized.

What sculpture is to a block of marble, education is to a human soul.—ADDISON.

CONDUCTS A CHRISTIAN SERVICE FORUM

Lafayette Ave. Meeting of Brook- lyn Puts on Important Series of Addresses

During the past two months the Lafayette Avenue Friends Meeting of Brooklyn, N. Y., W. Glenn Roberts, minister, has been cooperating with the Brooklyn Federation of Churches in a program of Sunday evening addresses given by outstanding leaders in various fields of social service. The meetings have been nondenominational and have been held with the view of bringing to Christian people generally the best information available on the vexing problems of society, together with possible remedies, and a statement as to what individuals may do in sharing in the common task. These meetings have been called the Christian Service Forum.

The first speaker was Dr. Henry T. Hodgkin, an English Friend, one of the founders of the Fellowship of Reconciliation, and for some years Secretary of the National Christian Council, interdenominational, of China. He spoke on "Christianity and the Far East," giving a discussion concerning the right international attitudes.

He was followed by Dr. Edward E. Hicks, neurologist and criminologist, on "What Shall We Do with the Criminal?" Dr. Hicks has been working with men charged with or convicted of crimes whose defense has been that of mental inefficiency. He declared that this excuse is greatly overworked and that many criminals have profited by a maudlin sentiment when they had deliberately, and with full responsibility for their actions, committed a crime. "Our efforts to solve the criminal problem," he said, "should be directed along the lines of prison reform and the eliminating of congested districts in cities where crime is taught."

Dr. George Reid Andrews, Executive Director of the Church and Drama League of America, was the third speaker. His subject was, "Is the Drama an Ally of Education and Religion?" Dr. Andrews has been responsible for the exposing of efforts on the part of the moving picture business to stop any attempt to clean up the industry. He said that over a period of years producers have been making promises which have been accepted by religious and social service organizations but that these promises are invariably broken; and have even influenced men connected with organizations attempting to remedy the abuses by securing through them a

clean bill of health for the movements which they represent. During these past few years he pointed out that the pictures produced have grown steadily worse in inciting adolescents to evil passions and in giving them a false perspective on life.

Frederick J. Libby addressed the Forum on "Progress Towards Peace." While he rejoiced in the public sentiment being directed towards peace by the London Conference he deplored the fact that the American delegation along with the delegations of the other countries entirely lost sight of the Paris Peace Pact in their negotiations and that our own representatives went so far as to stand out alone against the abolition of battleships.

Bishop Francis J. McConnell, of the Methodist Episcopal Church, spoke on "Church Unity." He said that the time of intolerant fighting among the various sects was past, although there still remained some more or less good-natured competition. We have come to see more and more alike on matters of ritual, sacrament and creed. While organic church union in Protestantism would be a great aid in time of national or social emergency when the church could speak with a united voice, he pointed out that men are constituted so differently that they will pay more for religious consolation and guidance if by so doing they can receive these things according to their individual likes; and that, therefore, freedom in religious thinking will always call for more or less of sectarianism.

Judge Frederick E. Crane gave an address on "Law and Religion," in which he declared that the purpose of law is to follow in the direction towards which religion points; that it is not possible for the law to elevate the standards and ideals of the people, but that as rapidly as religion performs this task it is the duty of law to make secure the ground thus gained.

Alexander C. Purdy, Professor of New Testament at Hartford Theological Seminary, gave a most illuminating discussion on literature under the subject, "What and How Shall We Read?" (This excellent address has been secured by us for publication.—Editor.)

James Myers, a secretary of the Federal Council of Churches of Christ in America, spoke on "The Church and Labor." He declared that the Gospel of Christ and the social gospel are synonymous, and that when we have learned the meaning of the Gospel of Christ we will forthwith set about working to remedy the present distressing conditions in the field of labor. He told of an immigrant woman who, on being asked as to the difference between this country and her native land, replied: "There we obeyed

(Continued on page 429)

The Christian Life

A Page Devoted to the Quest of Reality and Power in Daily Experience

Conducted by Ralph H. Boring

V

THE LORD'S PRAYER

MATTHEW 6:9-13.

It is the fashion nowadays to depreciate Jesus by denying originality to him. The so-called Lord's Prayer is a case in point. Every phrase in the prayer can be found in the rabbinical writings in identical or parallel language. For example, the vocative "Our Father who art in heaven," appears frequently in those exact words in the writings of the rabbis. To be sure, these writings all come from the second century or later, but they no doubt represent a much earlier oral tradition. Christian preachers and teachers do no service to their faith by insisting on the absolute originality of Jesus' teaching. Jesus himself made no such claim nor did his first followers. What then is the significance of a prayer like this?

In the first place, the Lord's Prayer is distinguished by what it omits; in other words, by its selectivity. The German scholar, Wellhausen, wrote long ago, "Every saying of Jesus can be found in the Talmud and how much more beside." What Jesus gave his disciples as a way of praying is a simplification, a selection, a synthesis of the basic attitudes in prayer. It is beside the mark to debate about the Jewishness of this prayer. In actual practice it rises above, or better, it goes deeper than race, nationality, caste, class and color. Jesus was universal in this prayer as elsewhere in his teaching, not by the method of attending to the differences which separate men but by the method of revealing what is common to them as men. Moreover, when we regard this prayer not as a form of words which lends itself to the very repetition which Jesus rebuked but as a study in fundamental attitudes, it is seen to be so close to the realities of men's daily life as to contradict all mere ritualism.

In the second place, the Lord's Prayer is characterized not so much by intellectual originality as by moral and religious reality. Jesus' words were half-deeds. Nowhere do we get this feeling of action, physical and spiritual, more vividly than in this prayer. It is partly due to the literary form. Almost every decisive word has a definite, concrete association. "Father," "name," "kingdom," "bread," "debts"—these are words that carry us immediately into life. This, to be sure, is characteristic of Jewish

teaching in general, but Jesus was a master of this method. But his style is not a literary device. It is the man himself. One could not learn of him without being thrust by his teaching into the common relationships of life. These simple words we have just noted carry us at once into the life of the home, into the realm of character, into the sphere of politics, into the arena of industry and into the complex of all social relationships.

The prayer gets its sense of reality chiefly, however, from the life of the Master. We see him moving among men, hallowing God's name as Father in the thick of life, bringing in the kingdom in the midst of ugly political antagonism, revealing spiritual realities in the very struggle for bread, facing ultimate realities in the very areas which we so often brand as sordid and materialistic, battling with temptation on the same plane with us.

In the third place, the Lord's Prayer suggests as a corollary that the religious life is not a retreat but a conquest. We are tempted to think of worship as a forgetting, an anaesthetic. Not so with Jesus. We have the record of his withdrawal to pray, but always it was for the purpose of a fresh perspective, an access of divine power for the realities of life. He prayed before choosing the twelve, after facing the crowd which would have made him king, before facing the cross. Jesus was committed to life, the life which men live on this earth, and his life with the Father was the very motive and meaning of the human life which pressed in upon him and which he shared as no other ever has shared it. Professor Whitehead has a great phrase which catches, I believe, the very essence of Jesus' conception of God, when he says, "The will of God is the divine possibility in every actuality." The Lord's Prayer is just that. It is the divine possibility in the human situation which confronts us and in which we are involved.

In the fourth place, the Lord's Prayer is significant for its scope. Unlike the "long prayer" of the average preacher, it does not achieve scope by detailed enumeration but, as has already been suggested, by its searching analysis of the dominant motives in the fundamental relationships of life. Let a man lift heart and mind to the thought of God's will and character. Let him consecrate himself afresh to the endeavor to realize that will in the basic business of home, industry, politics, personal virtue, and his social relationships and he will have prayed as Jesus taught his disciples to pray.

ALEXANDER C. PURDY.

Hartford, Conn.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

THE NEW WARDEN IN GENEVA

The Quaker Student Hostel in Geneva is soon to have a Warden from the United States, Mabel Ridpath, a widow with one daughter, who has lived in Geneva for several years, and has already served temporarily as Warden. She is to assume her duties this summer.

These duties are: to be the Hostel's main link between the Home Committees and the local group; to give the Quaker element in the Hostel, and to direct its general life; to carry on correspondence with students and to draw in new students; to be responsible for the bookkeeping, etc.; to give English conversation or reading lessons, as needed; to take active part in developing the Hostel on a larger scale.

The French-speaking housekeeper, in addition to the supervision of the work, buying of food, care of sick students, etc., conducts French conversation at meal times, with corrections and gives French lessons to students as desired.

The activities of the Geneva Center, as a whole, may be thus summarized:

Hostel; information service on doings of League and other international organizations, conferences, etc.; hospitality service to visitors, especially in summer; journalistic service for Friends' papers and others; organization of International Dinners on behalf of International organizations; secretariat service for Federation of private International organizations.

There is also some Quaker propaganda service, through literature, lectures, etc., but it is negligible compared with the international service.

VISIT OUR VIENNA HOSTEL

A recent report of the Vienna Friends Center records ten lectures given in two months before the various groups which meet there. These lectures vary in topic from "Teachers' Colleges in the United States" to "India" and "Child Welfare Institutions in Vienna." The chief lecture-hearing groups are The F. I. S. U.—Friends International Service Union—and the Friday Club of about seventy young people, who come regularly for an evening of "social, lecture, discussion."

The Tolstoi Fund, the World League of Youth and a branch of the Workers' Abstinence Association hold occasional meetings in the Center also, and the American Women's University Club meets there regularly on Friday after-

noons for tea and a social gathering. The Center is known as a neutral meeting-ground and various organizations whose aims touch ours at one point or another frequently use our rooms because of the opportunity there offered for discussion of widely divergent points of view.

THE HOSTEL

Friends going through Vienna should patronize the Friends Hostel. Our Center occupies one floor of a fine old house (starred in Baedeker because of its imposing doorway), belonging to an impoverished noble. The house is built around a courtyard, and the Hostel is on one side of the court, the public rooms on the other, the two being connected by an open balcony running along one side of the court. Friends and near-Friends from all over the world have lived in this Hostel in the eight or ten years of its existence, and have come into touch with the work of the Center in a way which would otherwise have been impossible. By means of this Hostel, likewise, the Quaker workers have become closely acquainted with teachers, social workers, and native leaders from all the lands of the Near East. The Vienna Center, in very truth, stands at the gateway to this mysterious and turbulent group of countries.

ENGLISH FRIENDS HELP FOREIGN STUDENTS

The English Friends Education and Students Committee is in touch with over a hundred overseas students. Many visit Friends House, with a great variety of requests. There are now peculiar opportunities for friendship with Indian students, and Friends are following up these opportunities with socials, debates and other gatherings. The Committee is giving bursaries for Woodbrooke this year to students from Japan, Poland and West Africa. Next year the recipients will be from Japan, Bulgaria, Poland and Germany.

Beginning in July, 1930, John Finch is to live at the Indian Students' Hostel, in Gower Street, London, and give a good deal of his time to Indian students, especially with a view to strengthening the links between them and the work at Friends House. The fact that he has been appointed Secretary of the Young Friends Committee as from July next will greatly facilitate this work. His help is expected to be welcomed by Indian students. He has already lived at

the Indian Hostel for ten days, and was able to get into close touch with a number of students.

THE DELEGATION IN JAPAN

The delegation of English and American Friends to China spent several very full days in Japan, learning of Japan's difficulties and telling of the problems facing China, as they had learned them, and sight-seeing.

Harry Silcock spoke as one of the guests of honor at the weekly luncheon of the Pan-Pacific Club, his chief theme being "Guest Students." He pointed out that when one looks at politics, education, medicine, or any other field of activity in China, one always finds that the leaders have been at one time or another "Guest Students" in other lands. In London a committee of Friends tries to take care of foreign students—"Guests." There are now 3,000 Chinese students in Tokyo alone. What an opportunity for friendship and influence!

The delegation went sight-seeing, attended the Tokyo Meeting and met its members socially, taking the opportunity to outline some of China's difficulties to them. Some of them attended the Fellowship of Reconciliation, or the Japan World Alliance for Friendship, or took supper at the Student Dormitory, with Hugh and Elizabeth Borton and the group of students. One day the entire group met with a half dozen influential Japanese—an ex-Minister of Finance, the President of Keio University, the Professor of History in the Imperial University, a newspaper man, a Y. M. C. A. man, etc. They thus had a chance to learn some of the problems facing Japan. The most important point brought out here, by the way, was the difficult problem of solving the radical thought groups so popular in the student groups, and so "hounded" by the police.

KANSAS YEARLY MEETING PASTORS' ALLIANCE

The annual meeting of the Pastors' Alliance of Kansas Yearly Meeting was held at Fowler, Kansas, April 21-24. It had never been held so far west before. However, distance from the center reduced neither interest nor attendance. If some from the eastern part found it too far to go, more from the west were able to attend.

Ever since the beginning of the organization twenty years ago, its annual gathering has been a time of fellowship and inspiration for the ministers and Christian workers of the Yearly Meeting. During the years of its existence it has never lost its power to attract and interest and is looked forward to as a mountain peak in experience.

The program this year varied from

those of the past. Two hours of the forenoon were given to classes this time. Carl D. Byrd gave a course in Religious Education, Herbert L. Huffman one in Friends History, and William S. Kitch one in Pastoral Efficiency. These occupied the first period. During the second period John D. Mills conducted a class in Homiletics, Alice K. Hunt one in Missions, and Scott T. Clark one in Bible Prophecy. Much appreciation was expressed for these and it is hoped that this departure may grow into something even more beneficial.

Rev. T. C. Henderson of Oberlin, Ohio, was the outside speaker. His expository ministry, during the eleven o'clock hour, was confined to the first chapter of the Epistle of James, and will not soon be forgotten by those who heard him. Deeply spiritual, a man of scholarly attainments, he made the book to live in the consciences of his hearers. His heart-searching messages during the evening hours were no less outstanding.

The Alliance sermon was given by Lela E. Gordon, associate pastor of University Friends Church of Wichita. She spoke from the text, "As thou hast sent me into the world, even so have I also sent them into the world." The message was a forceful keynote to the sessions which followed and very appropriate, as evidenced by one outstanding statement, "Love sees possibilities in people."

Lance B. Brady, pastor of the View Point Meeting, Booker, Texas, spoke on the subject, "The Minister and His Business Relations," and the things brought out were thought provoking and instructive. Vida R. Pribbenow of Walsh, Colorado, contributed a paper on "The Place of the Pastor's Wife in the Work of the Church." These contributions, followed by discussion, were helpful, containing many suggestions, useful to the minister and Christian in personal lives and on home fields.

At the business session held Thursday afternoon, Lance B. Brady was chosen president and Alta Neff Ditch secretary-treasurer. The name of the vice-president was not reported. Leroy Thornburg and Guy Harvey were chosen members at large of the executive committee.

A strong evangelistic spirit pervaded the Alliance throughout and was especially manifest in the evening meetings, increasing in power and interest to the close. At the meetings on both Wednesday and Thursday evenings, seekers were at the altar, some for pardon, some for heartcleansing. Others, who felt that they had lost touch with God in some measure, sought to renew covenants and to find anew that anointing which comes from above.

As the Alliance came to a close, we felt that it had been one of the best ever held. We have carried the inspiration of its

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messages to our fields of labor, where, through the help of the Holy Spirit, we shall profit by what we have heard and felt of the goodness of God, and be able to pass to others some of what we have received. We feel that there will be greater unity of faith and a clearer vision of our common objective, the salvation of souls from lives of sin.

BLOOMINGTON NEWS ITEMS

A goodly number from here attended Springdale Quarterly Meeting held at Muscatine, Iowa, on May 10. The Friday night session was held at Bloomington. We appreciated the presence of the Penn College Gospel Team, and their messages in word and song were a real uplift to all. The presence of George and Leila Evans, of New Sharon, Iowa, was also appreciated in the Sunday morning meeting. He gave a fine message on the possibility of a life without sin.

Bloomington Community League met on May 7, at the church, the main feature of the program being a very spirited debate on the subject, Resolved: That the chain stores are a menace to our local business institutions." The judges gave a unanimous decision in favor of the negative side.

The Bloomington Missionary Society sent two delegates to the Women's Missionary Conference held at Oskaloosa, May 1 to 5. They reported a wonderful

time, splendid messages at the Conference, and a time of sweet fellowship. All delegates returned to their meetings full of enthusiasm for furthering Christ's kingdom. May the Lord give each one new zeal and more zeal to carry on this great work.

The last Ladies' Aid meeting was with Mrs. Walter Hoag. The meeting was in reality a birthday celebration for the pastor's wife, for at this time they presented her with an Easter egg, containing \$17.25, a love offering, of appreciation to her. The meeting was a surprise to Mrs. Mortimer, and this token of love meant more to her than the intrinsic value of the coins. It meant love and cooperation from this group of splendid women.

Easter at Bloomington was a time of joy in spite of the downpour of rain. A carload of young folks sang at many of the homes, early in the morning, "Christ Arose." Afterwards, twenty-six young people gathered at the church to eat Easter breakfast and to have a Christian Endeavor prayer meeting. The church was beautifully decorated with blooming plants and Easter lilies. At the morning meeting the pageant, "The Challenge of the Cross," was given, the congregation being larger than usual, despite the rain. Sunday evening special Easter music, and Oxhanis illustrated lecture "Chaos, and the Way Out" was given. We feel that the Eastertide meant more to all this year than ever before.

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MIAMI QUARTERLY MEETING

Miami Quarterly Meeting, Wilmington Yearly Meeting, met on May 10 under extraordinary circumstances. For the first time in its more than one hundred years of history, the meeting convened at Harveysburg, Ohio, a meeting notable for the life-long residence there of Amos Cook who on this occasion as on many another sat at the head of the meeting and largely influenced its spirit. The message of the morning was brought by Elbert Portis who has recently resigned his work as pastor at New Burlington Meeting on account of ill health.

After a sumptuous dinner in the new Massie Township gymnasium and its attendant social aftermath, at two o'clock a Youth Peace Contest was held in which ten boys and girls ranging in ages from ten to fourteen took part: Betty Jane McKinney, Rachel Hartman, Donald Jones and Mildred Carr from New Burlington Meeting; Lucille Bennett and Helen Learning from Caesar's Creek; Dorothy Harris and Janet Hamilton from Xenia; and Joseph Osborn and Carl Bogan from Harveysburg.

The judges decided in favor of Betty McKinney and she now holds the third silver medal in that particular meeting, Cecil Hartman and Marjorie Hill having at other time won similar honors.

NEW SHARON NEWS ITEMS

Taking advantage of the fact that former pastors at New Sharon, Iowa, were visiting Oskaloosa for the meetings of the Women's Missionary Union, those present were invited to journey over the new concrete road and attend meeting here. Consequently, Mrs. Leslie Bond of Amo, Indiana, was in attendance at the meeting Sunday morning, accompanied by Mrs. Gordon Mortimer of Bloomington, Iowa. Mrs. Bond gave a good message after the pastor's sermon.

At night, Edward Hartsuck and his wife of Wabash, Indiana, were the guests. After a lively opening period, the former pastor preached a strong sermon. Monday night a meeting was "appointed" for Howard and Ruth Brown. Howard Brown preached one of his characteristic sermons and after the meeting

ended the ladies brought out eats, ice cream and cake. The way the former pastors ate the good things made us fear that . . . A third couple, now living in New Sharon, Herbert and Edith Wood, were also present at these gatherings.

There was a fine showing at all these meetings. Aunt Lucy Rogers, the veteran of our meeting was at all of them and also entertained some of the visiting Friends at her home. At the meeting Sunday morning, Grace Miller, now attending Penn College, rendered a beautiful solo. After the last meeting the amplifier was turned on and some selections given—among them, "Shall We Gather at the River."

BIG DOINGS IN PUGET SOUND QUARTER

The Young Friends of Puget Sound Quarterly Meeting have recently turned misfortune into capital by a bit of clever business ingenuity. The Annual Young Friends Conference of the Pacific Northwest has been held for several years at the Everett Y. M. C. A. camp on Lake Chaplain in the Cascades. Last winter the city of Everett announced that the lake was to be the future water supply for the city and that the camp had to be moved. Friends were without a conference home.

It had long been the desire of the Young Friends group to own a camp of their own such as that at Quaker Haven, Indiana, but there seemed no way to acquire one. However, at the suggestion of Ben Darling of Everett and Floyd Schmoie of Seattle, a small group met together to discuss ways and means. The result was that a beautiful site on Puget Sound near Deception Pass has been purchased and is being developed as a Quaker Recreational center and Conference site for the entire Northwest. This year the annual Young Friends Conference will be held on June 20, 21, and 22, and it will be held at "Quaker Cove."

The site is on Fildalgo Island about seventy-five miles north of Seattle and centrally located as regards Victoria, Vancouver, Bellingham, Everett, Seattle and Tacoma. Some twenty families are already developing summer home sites at

Quaker Cove and it is expected that the center will be a summer gathering place for Friends from far and wide. Friends who may be on the Coast in June are asked to remember the dates of June 20 to 22, and are invited to attend.

With unequalled mountain and Sound scenery, a beautiful beach, splendid fishing, one of the finest cruising grounds in the world and a splendid climate, Quaker Cove will be an ideal Conference Site and Summer Camp.

FARMINGTON ACTIVITIES

Farmington Friends Meeting has recently experienced quite an awakening. Twenty-six new members have been received as a direct result of the pre-Easter evangelistic efforts. The plan was a new one for Friends here but was greatly appreciated by the people and the response was very gratifying. The pastor, Arthur W. Hammond, has used this plan of evangelism for several years in connection with his work in Ohio.

Easter was a great day for the Church. Twenty persons were received that morning. Elizabeth L. Hazard, Secretary of New York Yearly Meeting, was present and took part in the reception service as did Lizzie Leggett, a local minister and a former pastor.

On May 4, six persons were received, three of whom were men above fifty years of age.

One of the strong features was the interest taken by the young people of the meeting. There is a large and faithful group of splendid young folks and children. The future of Farmington Meeting is bright.

WITH LYNNVILLE FRIENDS

Members of the Missionary Union at Lynnville, Iowa, presented a playlet "The United Budget" written by Harriet W. Purdy, and given under the direction of Mrs. L. Willard Reynolds at the Saturday morning session of the Fifteenth General Meeting of the Women's Missionary Society of America which convened at Oskaloosa. The bi-monthly church social was held Wednesday evening in the church parlors. A six-thirty o'clock dinner was served in cafeteria style. A devotional service and social hour followed. The W. C. T. U. met at the home of Mrs. Orland Davis the first Thursday of the month when the lesson topic "Health and Child Welfare" was discussed. Aletha Wilkey Macy served as leader. The pastor, L. Willard Reynolds, delivered the baccalaureate sermon to the graduating class of the Lynnville high school, Sunday evening at the Friends Church.

The test of all spiritual fabrics is their capacity to stand the stress and storm of wild and rough experiences.—Gore.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



GEORGE FOX, SEEKER AND FRIEND
BY RUFUS M. JONES

Harper & Brothers, pp. 215, \$2.00

A literary gem for lovers of biography is this new life of George Fox which seeks to interpret his personality to present-day readers who know him only as the founder of the Society of Friends. It is first in a series of "Creative Lives" which is being edited by Harold E. B. Speight who contributes "The Life and Writings of John Bunyan." While Rufus M. Jones has written many books about the life and work of George Fox especially for Friendly readers, this has been prepared rather for that wider group of persons who are only remotely acquainted with him as a seventeenth-century figure in leather breeches, the apostle of the divine in man. It is fitting that the story of his life should be included in the list of those who have been valiant for the truth and who have made an important contribution to the spiritual progress of the race.

The opening chapters give "The Occasion and the Man," and a brief sketch of his "Childhood, Youth and Mystical Experience." As a "New Type of Mystic" he became a leader in a great religious movement in the latter half of the seventeenth century. "His mind turned strongly away from the theology which he had heard from the pulpit and from the hollow religion which failed to transform and empower men's lives." The brief study of his "Proclamation and Way of Life" is pivotal with its mystical setting, and indicative of his broad humanitarian spirit. His sufferings for truth and righteousness are vividly portrayed and also the mark of genius shown in the way he worked out the organization of his movement and adjusted it to fit his religious ideals. His contacts with Oliver Cromwell are sympathetically related, as also his friendship with Margaret Fell who later became his wife and sharer in his great work of organization.

The chapter on "Fox's American Travels" will be of special interest to many readers, much of it quoted directly from his travel diary while in America from August 1671 until May 1673. The conditions of the country, methods of travel, manner of life of a pioneer people, frequent general meetings for worship as here described and implied,—all help one to appreciate more fully the immensity of the task and the scope of his influence as a spiritual leader among men in this country.

Since George Fox's world was a very different one from our world today, "his ideas and his hopes have such a different setting and such a peculiar fringe and background that it is not easy to dissociate them from their climate and to envisage them in the transformed light and atmosphere of this new age." But the most important thing for the present age about his mission in the world is not his theory, but his practical way of life. "Truth for him was always something a man can not only think but *be*. To discover a truth involves the apostolic task of going out and doing it." "This simple knight of God rode forth with no other strength than his faith that *what is eternally right can in the end be done*."

The closing chapter is a character sketch of the man as he has revealed himself in his writings and in impressions made upon his contemporaries who have written about him. His overcoming life, his conquering faith, the depth and conviction of his own experience, outweigh any words he spoke. His human qualities and his odd humor are precious traits, as he "reveals the freshness, the vitality, the staying quality of a real man."

THE DAY BEFORE YESTERDAY

BY JAMES MOFFATT

Cokesbury Press, \$2.00

This intriguing title calls attention to that period which was just before the present older generation. The author has most thoroughly studied English literature at that time to discover the religious problems then confronting the thinking peoples. From this research it is easily discovered that "the Christian religion has been under fire before now, that it has given way to panic as well as to overconfidence, that it has handicapped itself by adhering to outworn tactics and weapons, and that it has displayed recuperative powers which have been a surprise to its followers as well as to its opponents."

We now are not the only generation to live in a period when people would select either "science," "nature," "humanity" or "the world process," and, by spelling it with a capital, seek to make it a substitute for God and then discard Christianity. But as Dr. Moffatt remarks, "Fancy religions look odd after time has dealt with them" and the newly founded "third religion" in which creator and created are one and the same lacks ruggedness.

The book is most readable to those who

would follow the thinking of a great investigator and behold how he shows so clearly that the church today faces but the same old problems in slight disguise. Persons who are blind to the discrediting of materialism and who fail to see the "tendency to abate the claims of determinism," then and now, create problems which challenge, but need not discourage the sincere Christian. The common Christian need not fear "the chatter of philosophy and theological jargon." It is not true "that polysyllables are the dialect of profundity."

The Christian is, in this book, challenged to a high type of living and thinking, for Dr. Moffatt well calls attention to the fact that many of them of "day before yesterday" were led to biased conclusions against Christianity because of the false or inadequate religion lived before them: "It appeared to lack vitality and nerve, it seemed conventional and timid when it ought to have been adventurous."

✽

BEHAVIORISM: A BATTLE LINE

Edited by WILLIAM P. KING

Cokesbury Press, \$2.25

Persons concerned about the solution of the important problems of today have been desiring just such a presentation as this book gives. Scholars of recognized authority in their fields have contributed their best thought: McDougall, Josey, Centner, Garrison, Finney, Ellwood, Coffin, Hough, Brightman, Jones, McConnell, these are names of value in the study of psychology and philosophy. These and others have written their research and judgment into these pages and have made the reading of this book a demand on the time of students and scholars.

Behaviorism is a subject which cannot be confined within academic halls—it definitely attempts to popularize itself and to find its way into the action of the most ordinary sojourner. It has undertaken quite a job but its boast is, "Religion hitherto has been wounded by science on the surface of the skin only. It has been reserved for psychology to enter the arena and to deliver the death-blow. When the contest is ended we shall hear no more of God or the soul or religion; all the apparatus of religion will be scrapped, and mankind, free from the incubus of false beliefs, will march to the conquest of the universe."

Christianity is probably not to be disposed of so easily, but at least Behaviorism challenges advocates of Theistic belief to "outthink, outreason and outargue the antagonists of that faith." Behaviorism has a constant tendency to former partnership with materialism and the two very stealthily creep into the thinking of the most sincere Christians.

Behaviorism, as Dr. McDougall say, is "The Psychology they teach in New York." "It is a theory utterly incompatible with any view of man as a responsible moral being and utterly incompatible with any religion that the plain man could recognize as such." He calls attention to the fact that such a "psychology" if "taught dogmatically every year to hundreds of thousands of innocent school teachers and college students, cannot fail in the long run to contribute very considerably to the decay of morals and the increase of crime." "Behaviorism" in *toto* or in a mild form is quite extensively taught to college students. This book under review will give to students thus subjected a most convincing treatment showing its claims, its results and its fallacies. A widespread reading of this book will help parents and leaders of youth to more sympathetically assist the "Behaviorist" out of his maze on to a more ethical and Christian basis. While the treatment is by scholars of great learning, the book for the most part is quite readable. Each chapter is by a separate author, thus there is both variety in style and a slight difference of viewpoint occasionally. Every writer, however, agrees that Behaviorism is a battle line and that in its more extreme form, at least, it is working havoc to the lives of many young Christians.

One's imagination is stimulated by the chapter titles, among which are these: Behaviorism and Behavior; Behaviorism—A Technique of Control, Not a Measure of Values; Behaviorism and Character; Can a Behaviorist Be Good (By Dr. Herschel Coffin of Whittier College); Behaviorism and Religion; Behaviorism and Experience; Have Souls Gone Out of Fashion (By Rufus M. Jones).

As Rufus M. Jones says in his chapter, "What we want . . . is a genuine self that can become what it actually does become and can do what it actually does do in the process of our lives as persons." As he further says in substance, we do not want to be considered as "a grin without a face," but we "want a self that can link up the scattered facts of observation into a single web of integrated consciousness. It is the concrete, living, active, dynamic mind which knows itself in and through all that it knows." Thus he would discount Behaviorism which denies mind, soul, spirit, consciousness and makes of man but a machine reacting to objective stimuli. The answer of the entire book is: Souls have not gone out of fashion.

E. H. S.

EXECUTIVE COMMITTEE

(Continued from page 419)

pendent meetings, to cooperate with similar committees of other bodies of Friends, and to keep the Executive Committee

informed of developments. The committee, as appointed, consists of: Walter C. Woodward and William J. Sayers, Indiana; Elizabeth L. Hazard, New York; David E. Henley, California; Margaret T. Carey, Baltimore; H. Clark Bedford, Iowa; and Lyra T. Wolkins, New England.

The Board of Religious Education, through its Chairman, Edgar H. Stranahan, presented the nomination of Marie Cassell to serve as its Field Secretary for another year. The nomination was approved, expressions of appreciation of the work Marie Cassell has been doing in this capacity being voiced by many members of the Committee.

It was the expression of members of the Executive Committee that there is great need for more uniformity of directory information, as presented in the minutes of the various Yearly Meetings. As a committee to draft a plan for a uniform outline of such information, and to submit it to the various Yearly Meetings, Edgar H. Stranahan, Richard R. Newby and Walter C. Woodward were appointed.

The Secretary presented a concern which had come from North Carolina Yearly Meeting through its Superintendent, Lewis W. McFarland, having to do with certain changes in the manner of recording ministers for the purpose of raising the standard of ministerial service. The concern was welcomed as timely and the appointment of a committee of three was authorized to study this question and report to the next meeting of the Executive Committee. Charles O. Whitely, Richard R. Newby and Laurena Farquhar were named as this committee.

Following a brief session of devotion, the Committee adjourned on Friday to meet in annual session on April 30, 1931.

SERVICE FORUM

(Continued from page 424)

the king; here we obey the superintendent." He declared that such democracy as has been achieved in industry has been brought about by labor unions; that it is to the best interests of capital as well as of labor for the working men to feel that they have a real partnership in the business; and that there must be a better balanced sharing of risks. The church can help, he declared, by developing a program of social education, the Christian Service Forum being a suggestion of one way in which this could be accomplished; by placing social secretaries through the agency of the Federal Council or local church federations in at least the large cities; by helping in industrial emergencies as the Federal Council and the Religious Society of Friends did in relieving starving families

of strikers in North Carolina; and by exhibiting a sympathetic understanding of the problems of working people.

The Christian Service Forum will begin again about the first of November. The meetings are held in the Lafayette Avenue Friends Meetinghouse.

MARY JANE HARE

Quietly at her home in Holland, Virginia, April 14, 1930, Mary Jane, eldest daughter of William H. and Anne Kennedy Hare, passed to the Beyond, in her 84th year. She had been practically an invalid for the past ten years, but the end came suddenly. A member of the Religious Society of Friends by birthright, early in life she accepted Christ as her personal Savior and became an active member of Somerton Friends Meeting. She was unswerving in her loyalty and always ready to perform any service of which she was capable in order that the Master's work might go forward, serving the meeting as elder for more than forty years.

In the dark and trying days immediately following the war between the States, the light of Quakerism burned rather dimly in her section. Economic pressure had driven a large percentage of Friends to Ohio and Indiana, and the few who were left had been impoverished by the four years of war. Her home was always open to entertain ministers and other Friends whose concerns brought them to her section, and Friends literally from all parts of the world were privileged to share that fellowship and hospitality. Much of the credit for the revival of Quakerism in Lower Virginia is due those, who like her, maintained the meetings of that period in the face of so many obstacles and discouragements.

But it was as a teacher that she left her most enduring impress upon her community. At New Garden Boarding School, now Guilford College, and at Trenton Normal School, New Jersey, she received her training and for more than forty years taught in private and public schools, retiring at her own request in 1918. Two generations in her own county, literally thousands, will "rise up and call her blessed."

To those privileged to know her only in the evening of her life, that knowledge was a precious treasure. Her mind was clear and vigorous, her smile cheerful and bright, and to sit for a few moments in her presence was in itself a benediction. A large gathering of her friends, many of whom in other years had been her pupils, saw her body laid to rest in the shadow of the meetinghouse she loved so well, and almost within sight of the home where she had lived and served, and which had done so much for the maintenance of that meeting.

QUAKERDOM • AT • LARGE

Murray S. Barker, a Thorntown, Indiana, Friend who is prominent in the political and agricultural life of the Hoosier state, has been working with the Federal Farm Bureau for some time, with headquarters at Chicago.

* * * *

Herbert L. Huffman was recently elected president of the Wichita Ministerial Association. As pastor of University Friends Church, Wichita, Kansas, for the past four years he has been active in cooperative Christianity in this mid-Western city and has consented to continue his good work for the ensuing year.

* * * *

Milo S. Hinckle, pastor of the Ashboro Street Meeting of Greensboro, North Carolina, recently enjoyed a fortnight's trip to New England, the special objective of which was to attend the annual Lyman Beecher lectures at Yale University, along with some other foundation lectures being given there at the same time.

* * * *

Clyde A. and Ernestine Milner, Deans of Men and Women respectively at Earlham College, and both teachers of Psychology, have accepted positions at Guilford College, North Carolina, for the ensuing college year. Clyde Milner will act as Dean of Guilford while Mrs. Milner will become Director of Personnel Work and of Vocational Guidance in the southern institution.

* * * *

One of the principal speakers on the program of the Institute of Polity held at Earlham College last week, on the three days following the inauguration of President Wm. C. Dennis, was the Honorable Francis White, Assistant Secretary of State for Latin American Affairs. He is a son of Miles White, Jr., prominent member of Baltimore Yearly Meeting and long actively identified with the work of the Five Years Meeting.

* * * *

Stanley Hamilton, Boys' Work Secretary of the Richmond Y. M. C. A., has been elected a member of the Board of Directors of the National Association of Boys' Work Secretaries, the Board consisting of a group of seventeen secretaries throughout the country. While carrying on his work in connection with the Richmond Y. M. C. A., Stanley Hamilton is taking courses at Earlham College. He has recently become a Friend.

* * * *

Sarah Mercy Capper, one of the last survivors in England of the generation which saw the rise of the Total Abstinence Movement, attained her hundredth

birthday on the twenty-third of April. She was born in Bristol in 1830, the daughter of Quaker parents, James and Ellen Grace, and as a girl of twelve signed the pledge in 1842. It may well be, comments *The Friend* (London), that Mrs. Capper has been a pledged abstainer longer than any other teetotaler alive in England today.

* * * *

Susie J. Martin, who with her husband, Zenas L. Martin, was engaged for so many years in Friends mission work in Cuba, passed away May 15th at the home of her daughter, Evelyn Haworth at Guilford College, North Carolina. While she had been confined to her bed for several months her mind and interest were alert and she was looking forward to being out again with the coming of the summer months. On the morning before her death she was suddenly taken worse, her immediate passing coming as a shock to her friends and loved ones.

* * * *

In her soft southern accent, Clara I. Cox of High Point, North Carolina, said she had seen two new things in connection with attending the annual meeting of the American Friends Board of Missions in Richmond. The first was the sight of young women serving as taxi drivers and the second was the use of a Friends meetinghouse as a polling place. The Indiana primaries occurred during the Mission Board sessions and the West Richmond Friends meetinghouse was the voting place for the precinct in which it is located. As an evidence of Hoosier hospitality and courtesy, one of the officials, or near officials, invited our southern Friend to go in and cast a ballot. Perhaps he recognized her as a southern Republican and wanted her to have the privilege of casting a winning vote for a change!

* * * *

Wm. E. Berry, Professor of Latin and Greek at Penn College, timed his return from his sojourn in Europe so as to be able to attend the annual meeting of the Executive Committee of the Five Years Meeting on his way homeward. It must have involved a decided change of atmosphere to turn from the classic associations of Greece to the consideration of United Budget estimates. He adjusted himself admirably, however, as he might be expected to do as the consistent Chairman of the Peace Association.

* * * *

Our Naturalist Friend, Floyd W. Schmoee, Executive Secretary of the Puget Sound Academy of Science, with headquarters at the University of Wash-

ington, is the author of another book just off the press. "Wilderness Tales," distributed by the University of Washington Book Store, Seattle, consists of little sketches of observations and incidents gathered in his experiences as mountain guide, national park ranger and government naturalist on Mount Rainer National Park in Washington. The price of the book is one dollar.

NEWS OF OUR MEETINGS

Chester Meeting, in Iowa, had Family Day in March having sent written invitations to everyone in the constituency, and was rewarded by the best attendance since last summer. In April, there were three interesting events. April 13, Decision Day in which one young man gave his heart to God and is happy in his new found experience. Easter was observed by a fine program, given in the evening that the beautiful costuming in pastel shades of tissue paper might the better appear. April 27, four young people were received into Church membership and given the right hand of fellowship in the morning service. Instead of observing Mothers' Day, May 11th followed by a Mother and Daughter Banquet the following week as last year, the meeting will observe Fathers' Day at a later date and follow it by a Father and Son Banquet. Evening services have been started again for the summer in which local workers and gospel teams from neighboring churches will be asked to take charge at intervals.

* * * *

Miami Quarterly Meeting held at Lowell, Kans., was particularly favored in their May meeting by having five visitors from Haviland: Scott T. Clark and a quartet composed of Leon and Ruth Miller, Josephine Weeks and Emerson Lupton. An especially fine message on Pentecost, based on Acts 2, was delivered by Scott Clark during the Saturday morning devotional service. He also brought messages Saturday evening and Sunday. The music rendered by the quartet during the meeting was greatly appreciated because of their fine spiritual interpretation of the hymns. The Christian Endeavor group had their meeting Sunday afternoon. A new set of standards have been adopted which it is hoped will more adequately meet the needs of the local organizations. The society obtaining the highest percent on these standards, for the quarter, will be awarded the Q. M. banner.

* * * *

Parsonsfield Quarterly Meeting of Friends was held at East Parsonsfield,

Maine, May 10-11. The sessions commenced Saturday morning at 10 o'clock and continued through till 4 p. m. Sunday. The visiting speaker was William Predieux, pastor of the Friends Church at Durham, Maine. His message at the Sabbath morning service was entitled "Witnessing for Christ," and during the afternoon meeting he spoke on "Copying God." At a special meeting held Saturday evening, he gave his talk on "Experiences Borne Through Conviction." His talk comes from three years of imprisonment in England during the World War. As a sincere conscientious objector, he suffered many things and in his talk said that "the world could never have peace till men were ready to suffer for it, and for God." Visiting Friends attending the Quarterly Meeting came from Portland, Limington and North Berwick, Maine; Sandwich and Weare, New Hampshire, and Jamaica Plain, Massachusetts. The weather was the best possible and it was evident that all things worked together for good. Albert and Eliza Corbett, who have come to reside within the limits of Parsonsfield Meeting, have recently been accepted into membership.

* * * *

Easter was observed at Farmland, Indiana, with a sunrise prayer meeting by the young people of the church. They discussed "The Resurrection as a Fact" under the following heads: 1. How the Resurrection changed the old Jewish Sabbath; 2. How Nature confirms the Resurrection; 3. Everyone needs Christ as the way of Life; 4. No life complete without Christ. The spirit of worship seemed to pervade the atmosphere of the one hour of service. All retired to basement where breakfast was served to fifty. The Sabbath School and morning worship were combined in one service which convened at 9:30. After a study of the Easter lesson, a short program was given by the children. During the service fifteen children were dedicated to God's service by their parents, the pastor offering a consecration prayer. A number received the right hand of fellowship and became members of the church. The prayer meetings are quite inspiring in spirituality and attendance. From forty to fifty attend and quite often everyone present takes an active part. Special requests for prayer are made for the sick and the unsaved as well as testimonies given that God has heard and answered.

* * * *

Twentieth Street Monthly Meeting, New York City, met on the first Wednesday in April. At the Women's Missionary Society, Henry T. Hodgkin spoke most interestingly of his work among the conservative elements in China, where, by individual work, he had brought into Christian fellowship several hundred elderly

Books for Friendly Readers

GEORGE FOX: SEEKER AND FRIEND.....\$2.00
By Rufus M. Jones

A fresh interpretation of the life of this founder of Quakerism which will be eagerly read by all. This new book, the first of the "Creative Lives" series, portrays George Fox as the forerunner and champion of much that is vital in our present-day life.

HIGHWAYS OF INTERNATIONAL GOOD WILL.....\$1.00
By Walter W. Van Kirk

The author believes that we are standing on the threshold of a new era, when nations will walk in the ways of Peace. More than this, he supports this belief with many convincing arguments.

WAYS OF SHARING WITH OTHER FAITHS.....\$2.50
By Daniel J. Fleming

A virile challenge to new thinking in regard to the validity of certain approaches to other faiths. All who wish to understand the modern missionary movement will find this book valuable.

JESUS AMONG MEN.....\$1.50
By Henry T. Hodgkin

This new book of devotional studies is particularly valuable for private and family reading and offers new angles on old and well-loved texts.

MAHATMA GANDHI'S IDEAS.....\$3.00
By C. F. Andrews

At a time when all eyes are turned towards India and the struggle taking place there, this book written by one who is a close personal friend of Gandhi is of particular interest. The author explains with documentary evidence the main principles and ideas for which Gandhi has stood in the course of his eventful career.

THE FRIENDS BOOK AND SUPPLY HOUSE

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Richmond, Indiana

men, each forming the nucleus of a group. The weekly discussion class continues its illuminating sessions on the early books of the New Testament. On the eleventh an evening was arranged by Maria W. Barton and Eleanor W. Taber for Daniel Oliver, who brought his audience into deep sympathy with his work among orphans and refugees at Ras-el-Metn in Syria. Eight hundred and forty dollars were contributed by Friends for this good cause. Excellent musical selections added much to our enjoyment. They were rendered by pupils from the studio of Hettie Ilma Waldmeier, daughter-in-law of Theophilus Waldmeier who founded the Friends' Asylum for the insane of Syria. William J. Reagan, principal of Oakwood School, attended our meeting for worship on Sunday the 27th. He spoke in a most encouraging way of the growth of Quakerism, and the opportunities for its methods. At the tea meeting in the afternoon, Hovsep Pushman, spoke on the art of today in relation to that of the ancients.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. George H. Hakes, 290 Broadway, New York, N. Y.

SPRINGFIELD ACTIVITIES

On Sunday, May 4, Springfield, North Carolina, celebrated the 157th year of its meeting for worship, the 140th year of its Monthly Meeting and the third year of the new building. This was made an occasion for bringing in an offering for the indebtedness on the new meetinghouse. Each class in the Bible school, the Christian Endeavor Society and the Women's Auxiliary had through the year gathered an offering for this anniversary.

The service was opened by the congregation singing "Faith of Our Fathers." Then, as the organ played softly, a sacred song, a representative from each class bore the offering to the table. This impressive service was closed with fervent prayer by the pastor—Clara I. Cox, and a duet "We Love Thy Church O, God," by two children from the Martha Jay Class. The Secretary announced the offering \$1579.00. (Through diligence the Women's Auxiliary raised \$1000 of this.)

At the close of the service, eleven new members were received publicly into the meeting.

It is with sorrow we record the death of Emily Millikan Blair, in her 85th year. She was a life-long member of this meeting and a devoted Christian.

Her death removes the last member of her generation from our midst. Funeral services were conducted at Springfield by Reuben Payne of Archdale Meeting.

BIRTHS

RAIFORD—To Edward F. and Ethel Copeland Raiford, Holland, Virginia, April 21, 1930, a daughter, Mary Jane.

KIMES—To Leo and Neva D. Kimes, of Little Ridge, near Fairmount, Indiana, May 10, 1930, a son, Donald Leo.

PARKER—To John Hollowell and Ruth Hunter Parker, Baltimore, Maryland, May 4, 1930, a daughter, Elizabeth Hollowell Parker.

MARRIAGES

HUNTER-MORRIS—At the home of the bride's parents, Pylesville, Md., May 9, 1930, Margaret Hanna Morris and James Hunter, members of Baltimore Monthly Meeting (Homewood). At home at Elliott City, Md.

DEATHS

DOAN—At Indianapolis, Indiana, April 25, 1930, Wilson S. Doan, son of Amos and Martha Furnas Doan, in his sixty-seventh year. A birthright Friend, he graduated from Earlham College and in law from the University of Michigan, and began the practice of law in Indianapolis in 1890, continuing until the beginning of his illness one year ago. He was an ardent worker for Prohibition and in the cause of Peace, and was a delegate to the All Friends Conference

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk. The date given is that of the meeting on Ministry and Oversight.

New York: Poughkeepsie, New York; May 28; L. Hollingsworth Wood, 501 Fifth Avenue, New York City.

Nebraska: Central City, Nebraska; June 3; M. Herbert Watson, Central City, Nebraska.

Oregon: Newberg, Oregon; June 10; Edward Mott, 1169 Kirby Street, Portland, Oregon.

California: Whittier, California; June 18; Allen U. Tomlinson, 142 South Friends, Whittier, California.

New England: Vassalboro, Maine; June 24; Lindley M. Binford, 169 Concord Street, Portland, Maine.

North Carolina: Guilford College, N. C.; August 5; Samuel L. Haworth, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 11; C. Clayton Terrell, New Vienna, Ohio.

Western: Plainfield, Indiana; August 18; Albert L. Copeland, Paoli, Indiana.

Ohio: Damascus, Ohio; August 26; Ralph S. Coppock, 711 Wright, Alliance, Ohio.

Iowa: Oskaloosa, Iowa; September 1; Edgar H. Stranahan, Penn College, Oskaloosa, Iowa.

Indiana: Richmond, Indiana; September 22; Arthur M. Charles, Henley Road, Richmond, Indiana.

Kansas: Wichita, Kansas; October 14; Frank C. Brown, Haviland, Kansas.

Baltimore: Baltimore, Maryland; November 12; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

in London in 1920. He was one of the founders of the Council of International Relations at Indianapolis. He is survived by his wife, one daughter and two grandchildren. Funeral services were conducted by Ira C. Dawes, assisted by Dr. Harry G. Hill of Cincinnati.

HARVEY—At her home near Fairmount, Indiana, May 6, 1930, Mary, wife of Enos Harvey, of acute heart trouble, in her seventy-second year. A faithful member of Little Ridge Monthly Meeting and an elder for many years, she lived an exemplary Christian life, was much interested in missions, and as a member of the W. C. T. U. she was very outspoken in behalf of prohibition. She is survived by her husband, a son, John Harvey, and a daughter, Ethel Edwards, and six grandchildren, all of whom live near her home.

MARTIN—At the home of her daughter, Evelyn Haworth, Guilford College, North Carolina, May 15, 1930, Susie J. Martin, wife of Zenas L. Martin of Holguin, Cuba.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmont car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to J. G. Mendenhall, 1202 Euclid Ave., West.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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